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Indian Notes and Queries,

(Late "Panjab Notes & Queries"),

A MONTHLY PERIODICAL, DEVOTED TO THE SYSTEMATIC COLLECTION OF AUTHENTIC NOTES AND SCRAPS OF INFORMATION ON ALL MATTERS CONNECTED WITH THE COUNTRY AND THE PEOPLE.

CONDUCTED BY

CAPTAIN R. C. TEMPLE, Bengal Staff Corps;

Member of the Council Royal Asiatic and Folklore Societies, &c., Joint Editor "Indian Antiquary," &c.,

WITH THE ASSISTANCE OF

Messrs. S. J. A. CHURCHILL (*Persia*); W. CROOKE (*N.-W. P.*); M. L. DAMES (*Panjdb*); R. K. DOUGLAS (*China*); D. W. FERGUSON (*Ceylon*); J. F. FLEET, C.I.E. (*Bombay*); G. A. GRIERSON (*Bengal*); D. J. A. HERVEY *Malacca*); Major F. M. HUNTER, C.B., C.S.I. (*Aden*); J. P. LEWIS (*Ceylon*); J. H. S. LOCKHART (*Hong-Kong*); Rev. J. H. KNOWLES (*Kashmir*); E. H. MAN (*Andaman Islands*); W. E. MAXWELL (*Straits Settlements*); E. DELMAR MORGAN (*Central Asia*); J. SATOW (*Siam*); J. SUMMERS (*Japan*); G. WATT, C.I.E., (*Economic Products*).

VOL. IV.

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REGISTER No. 825.

No. 37]. OCTOBER 1886. [Vol. IV.

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AGENTS:

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A MONTHLY PERIODICAL.

VOL. IV.] OCTOBER 1886. [No. 37.

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Aden, Afghanistan, Assam, Bashahr, Bengal, Bihar, Bombay, Burma, Central Provinces, Ceylon, Chamba, China, Gujarat, India, Java, Korea, Kumaun, Madras, Manipur, Nepal, North-West Provinces, Oudh, Panjab, Rajputana, Shansi, Sikhim, Sindh, Singapore.

RELIGION.

1. Bombay—Parsi Ceremonial — Fire-temples.—In the newspaper accounts of the laying of the foundation-stone of the last Pársí fire-temple established in Bombay, I find the following:—

"According to the Pársí religion no fire-temple can be founded unless 1,001 portions of fires of sixteen different denominations are obtained to form a collection of that sacred fire which has constantly to be fed with sandal-wood, frankincense, and other fragrant articles. According to *Vendidad*, the sixteen denominations of fires required are from burning corpses of men, from mints, from public baths, from the hearths of a dyer, a potter, a brick-maker, a mendicant devoted to prayers, a goldsmith, an iron-smith, a manufacturer of arms, a baker, a liquor-distiller, a shepherd, a priest as well as a layman, a collection of fires from the house of a king, a nobleman, a Judge, military officers and men, and pedestrians, *and, lastly, fire produced by electricity.*"

I have italicized the last point. Is there any such authority in the *Vendidad?* and how comes it to be there?—*R. C. Temple, London.*

2. North-West Provinces—Aphorisms attributed to Tulsi Das.—

(1). *Awat hí harkhe nahín, naina nahín sneh:*
Tulsí, tahán na jáiye, kanchan barkhe menh.
Who is not pleased at thy coming, in whom is no love:
Tulsí, go not thither, though it rain gold.

(2). *Harkh uthe, ádar kare, áwat jan atít:*
Tulsí, tahán jáníye Parmeshar se prít.
Who is pleased at the coming of a mendicant and welcomes him:
Tulsí, know that in him is the love of God.

(3). *Tulsí, bilam ná kíjiye, miliye sab son dháe:*
Kaun jáne, kih bhekh men Náráyan mil jáe?
Tulsí, delay not, but welcome every one:
Who knows in what form he will meet Náráyan (God).

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(4). *Tulsí, kahat pukárke : "Suno sakal, de kán Hemdán, gajdán te bará dán sanmán !"*
Saith Tulsí loudly: "Hear ye all, lend your ears!"
Courtesy is a greater charity than gifts of gold and elephants.

(5). *Par-sukh sampat dekh sun, jaren te javh bin ág !*
Tulsí, tin ke bhág te chale bhalái bhág.
Perceiving the happiness and fortune of others, the jealous burn without fire!
Tulsí, from such good fortune runs away.—*Chaina Mall : Ambala, Panjáb.*

---

3. **Ceylon—Buddhist Funeral Service—Siamese Sect.**—When a Buddhist dies, a friend or relative invites to the funeral, among others, one or more Buddhist priests, the number depending on the position in life held by the deceased. The invitation is made verbally in the following form :—*Pánsu-kúléta tamunnánsé (or ripanamak) vadinta óné,—i.e.*—You, sir, (or several of you, sirs), should come and receive the dust-heap rag.

Buddhist priests are prohibited by Buddha from joining funeral processions. One reason for this is the impropriety of priests mixing promiscuously with the laity. Another reason, I believe, is the resignation enjoined on Buddhists in the *Dhammapada*, where we read :—"All things are transitory; he who knows and sees this becomes resigned in pain. This is the way to purity or *nirváña*." The Buddhist priest may, nevertheless, visit the house of mourning or the burial-ground for the purpose of meditating on the instability of existence.

The law on this subject is thus laid down in the *Pálimuttaka :—"Matánan parivárathan ágachchhantúti pakkosanti nagantabban. Sivathikádassane asubhadassane cha maranasatin patilabhissámáti kammatthánasisena gantun vattati."* "If they invite you, saying 'come for the retinue of the dead,' do not go. But it is meet to go, making this the basis of action, *viz.*, that 'we shall have an opportunity of meditating on death in seeing the dead bodies, and the disgusting sights at the charnel-house."

The relatives of the deceased carry with them to the burial-ground a piece of white cloth, the length of which is proportioned to the number of priests invited. The cloth is quite new—not a rag, as the word *pánsukúla* would lead one to suppose. As soon as the coffin is laid on the ground the cloth is placed on it. The people then sit on their hands, or kneel down with their hands on their foreheads, as in the act of worshipping and repeat the following words three times with their faces turned towards the priest :—"*Namo, tassa bhagavato arahato sammá sambuddhassa.*" "Let there be worship paid to him who has destroyed all attachment to worldly things, who has attained to the knowledge of all good, and who has acquired merit by his previous meritorious acts."

Then the priests intone the following words, the people remaining in the same posture and repeating the words after the priests :—

"Buddhan saranan gachchhámi !
Dhamman saranan gachchhámi !
Sanghan saranan gachchhámi !
Dutiyampi buddhan saranan gachchhámi, &c.
Tatiyampi buddhan saranan gachchhámi, &c.
I take refuge in Buddha!
I take refuge in his doctrines!
I take refuge in his priesthood!
A second time I take refuge in Buddha, &c.
A third time I take refuge in Buddha, &c."

The following are then chanted by the priests and repeated after them by the people :—

"Pánátipátá veramanísikkhápadan samádiyámi.
Adinnádáná veramansikkhápadan samádiyámi.
Kámesu michchháchárá veramanísikkhápadan samádiyámi.
Musávádá veramanísikkhápadan samádiyámi.
Surámerayamajjapamadátthána veramanísikkhápadan samádiyámi.
I undertake the precept which teaches to abstain from taking away life knowingly,
I undertake the precept which enjoins abstinence from taking that which is not given.
I undertake the precept which enjoins abstinence from wrongful gratification of sensual pleasures.
I undertake the precept which enjoins abstinence from lying.
I undertake the precept which enjoins abstinence from *tád* (palm spirit) and spirits which are the cause of intoxication and delay."
—*W. P. Ranesingha* in the *Orientalist*, Vol. I, p. 117.

[To be continued.—Ed.].

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4. **Nepal—Gorakhnath.**—There is hardly any religious or semi-religious hero, so often referred to in North Indian legends as Gorakhnáth or Gorakshanátha, as his name is Sankritized. At the same time there is none about whom so little is apparently really known. For this reason I here quote the account of him as given in Dr. D. Wright's *History of Nepal* from native documents, in the hope that others may be able to add to the story. Repeated references to him and several vague stories about him are to be found in the *Legends of the Panjáb.—R. C. Temple.*

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"In the reign of Rájá Bar Déva, the son of Rájá Naréndra Déva and grandson of Rájá Bír Déva, Gorakshanátha came into Nepál, and when there, reflected thus:—'In this universe Niranjana and other Buddhas, whose forms are *sachchitta* (existence and thought), in order to create the world, produced the *pancha-tatvas* (five elements), and took Buddha, by name Padmapáni Bódhisattva, the son of Samádhi (deep meditation), called Loka-Sansarjana. The Adibuddha then named him Lokésvara, and gave him the duty of creating the world. He then created Brahmá and other gods; and because he sat in Sukhávatíbhuvana and watched attentively Brahmá and the other gods to ensure their protection, he was called Aryavalokitésvara Padma-páni Bódhisattva. This Buddha went from Sukhávatí to a place called Banga, where Siva came to learn from him *yóg-gyána* (*i.e.*, union with the Supreme Being by means of profound meditation). Siva, after learning this was returning home with Párbatí, when one night he stayed on the sea-shore, and Párbatí asked him to repeat to her what he had learned. He did so, but Párbatí fell asleep during the rehearsal, and Aryávalokitésvara Padma-páni Bódhisattva transformed himself into a fish and performed the part of a listener. Párbatí at last awoke, and on being questioned, showed that she had not heard all that Siva had recounted. This made Siva suspect that some one else was listening, and he explained:—'Whoever is lurking in this place must appear, or I will curse him.' On this Lokésvara appeared in his true form, and Siva, falling at his feet and making many apologies, was forgiven. From that day the Lokésvara, on account of his having taken the form of a fish, was known as Matsyéndra-nátha. "Gorakshanátha then knew that this Matsyéndra-nátha daily resorted to the Kámani Mountain; but he also knew that that place was very difficult to approach. At the same time he was unable to suppress his desire to see one who had been the Gurú of all the gods and the creator of the world; and he thought that his life was worthless unless he saw Matsyéndra-nátha. However, he thought of a plan to bring Matsyéndra-nátha before him. This was to catch the nine Nágas and confine them, so that they could give no rain. There would thus be a great drought, and the people would cry out, and surely Matsyéndra-nátha would appear for their relief. With this design, Gorakshanátha attracted the nine Nágas into a hillock, and sat down upon it. The result was a drought, which lasted for twelve years. The people were in great distress, and Rájá Bar-déva was much troubled in his mind, as he saw no means of relieving them. While seeking for some mode of relief, he used to go about eavesdropping and listening to what old people were saying.

One night he went to Triratna Vihára, where old Bandhudatta Achárya lived, and he overheard a conversation between him and his wife. The wife asked the Achárya the cause of the drought and its remedy. The Achárya replied:—"The only one who is able to put a stop to this is Aryávalokitésvara, who resides in the Kápotal Mountain; and he cannot be brought except by the prayers of the ruler of the country. Now the Rájá is young and foolish, and the old man, his father Naréndradéva, is living in a lonely *vihára* because he and his son do not agree."

Having overheard this, the Rájá returned to his palace, and next morning he went to his father and fell at his feet. He brought the old Rájá home with him, and having sent for the aged Achárya, asked him to do something to relieve their distress. The Achárya said he would do all he could to help them, but that as he could not be successful through a priest alone, without his *yajamána*, he must take the father Naréndradéva with him. They then took a large supply of offerings, and taking a *máli* and *málini* (gardener and his wife) with them, they took leave of Rájá Bar-déva. They halted at the spot where a *dólana* had been erected, and with great ceremonies and offerings performed *purascharanas*, at first one thousand, and then up to ten millions in number. After this Bandhúdatta, Naréndradéva, the carrier of the articles of worship, and the *málini* with the *kalas* remained there, and Bandhúdatta performed a *purascharana* to summon Jógámbaragyána-dákiní. After the *mantra* had been recited a *karor* of times (counting each one as a thousand), the goddess was pleased and promised her assistance. The Achárya, having gained this additional power, was now able to rescue Karkótaka Nága from the grasp of Gorakshanátha, and started on his journey to the Kápótal Mountain."

[To be continued.—Ed.].

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5. **Oudh—Religious ablution.**—While performing the ceremony of religious ablutions, it is usual to repeat the following names:—Ajudhiá, Mathurá, Máyá, Kási, Khámtí, Dwáráwatí, Avantikápurí. Thus is secured the benefits of a pilgrimage to all those holy places.—*Kakku Mall: Faizábád.*

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6. **Oudh—Journeys—Prayer for success.**—The following is a common prayer for success, repeated before starting on a journey:—

Sadá Bhawání dahine, Gauri-putrá Ganesh.
Yeh panch rachhá kare: Brahmá, Bishu, Mahesh.

Be Bhawání ever on my right and Ganesh, the son of Gauri:
May all five preserve me:—Brahmá, Vishnú, and Mahesh (Siva).—*Kakku Mall: Faizábád.*

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7. **North-West Provinces — Religious aphorisms from the Muzaffarnagar District.—**

(1). *Sadá Bhaváni dáhné, aur Gauri putrá Ganesh : pánch dev rakshá karén-Brahmá, Bishnú, Mahesh !*

The goddess Bhaváni and Ganesh, the son of Gaurí: may these two, and Brahmá, and Vishnu, and Mahesh (Siva), guard me!

(2). *Gurú gúngá, gurú bávlá, gur devan há dev ; Gurú sé chelá vo barú, jo karé gurú von ki sev.*

Though the preceptor be mute, though the preceptor be mad, still the preceptor is lord of lords.

The disciple who renders service to the preceptor is greater than the preceptor himself.

(3). *Dharti Máta ! Tú bari, aur tujh sé barú na koí !*
Pír, paighambar, auliyá ; tain sab rákhé dab koí !

Mother Earth ! Thou art great, and none is greater than thou !

Prophets, saints, and holy men ; thou hast overcome them all!

(4). *Bhejá thá kuchh kám ko, bhúl gayá vo bát !*
Kyá munh dikháún Rabb ko, khálí donon háth ?

I was sent here to do some work, but I forgot it all !

How can I empty-handed look the Lord in the face ?

(5). *Rám bhajo, ré prániyán ! jáké nám sahans !*
Gau chugavé Nand ki, mukh bajábé bans !

Adore (that) Rám, ye living, who is called by a thousand names !

Who tends Nandá's (Krishna's foster-father's) cows and plays upon the flute ! (*Rám* here appears to be used in the sense of God).

(6). *Is tanki tanak saráé mén, kaun basé sukh chain ?*
Sáns nakárá kúnch há, bolat hai din rain !

Who can live in enjoyment in the hostelry of his body ?

The breath day and night beats the drum-signal for departure !

(7). *Mahal bích chorí hui ré ! hará gayá ek lál ré !*
Ná jánún kidhar gayá ré ! ná túti diwál ré !

A theft has been committed in the palace ! a precious ruby has been lost ! I know not where it has gone ! for the wall has not been broken ! (there is an allusion here to the sudden and insensible departure of the soul from the body).

(8). *Sat mat chhoro, bávré ! sat chhoro pat jáé ré !*
Sat ki bándí Lachhmí ré báhur milegí aé ré !
merá bávlá malho !

Foolish heart, never abandon truth ! To lose truth is to lose honour ! Perchance (if you preserve truth) Lachhmí, the bondmaiden of wealth, may return to you, foolish heart !

(9). *Rám jharokhé baith ké ré, sab ké mujré lé ré !*
Jaisí dekhé chákarí ré, vaisá hí kuchh dé ré !
merá bávlá malho !

Rám from a window watches over all, and rewards every one according to his deeds, my foolish heart !

(10). *Sáhib merá bániyán, kartá banaj byopár ré !*
Bín dandí, bin pálro ré tolyá sab sansár ré !

My Lord is a merchant, He buys and sells! He weighs the whole world without scales and weights !

(11). *Chalti cháki dekhkar ré ! paré kabírá roé ré !*
Do páton bích ánké ré ! sábit rahá na koí ré !

Kabír wept as he saw the mill revolve ! Never was he preserved, who came between the two stones (heaven and earth) !

(12). *Cháki chalti chalan dé ré ! pisná dé sab náj ré !*
Jo sáin ké lál hain ré ! vé rahén kilrí lág ré !

Let the mill go on and all the grain be ground ! The beloved of the Lord will cling to the pivot (and be safe).—*W. Crooke : Etáh.*

SOCIAL CUSTOMS.

8. **Bombay—Panchayats—Crossing the Sea—Excommunication.**—A Bombay paper says that K. M. Bhát, a young Hindú who went to America to study the art of dyeing, was excommunicated by his caste *panchayat* on his return to Puna ; and as he could do nothing with them, he had determined to go back to America.

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9. **Bombay — Panchayats — Wholesale excommunication.**—A woman named Gangá Bái, a beef-eater by caste, found favor in the eyes of a mutton-eater, and knowing well that such matrimonial alliances are unlawful among Hindús, she passed herself off as a woman of the same caste as her intended husband. The marriage was solemnised by a Bráhman, and a hundred guests invited. After a while she was recognised by one of her fellow-villagers, a member of her own caste. No sooner did her hus-

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band find out who she really was, than he handed her over to the police; and the hundred guests, who had partaken of the marriage feast, had to be re-initiated at their own expense into their own caste.

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10. **Madras—Burial of Swamis—Breaking the Skulls.**—Attached to the famous Krishna temple at Udipi, in the South Kanara District, are eight *maths*, each of which are governed by a *swámi*, who is supposed to be a very holy individual. These *swámis* are usually appointed when very young, and, being surrounded by sycophants, they are pampered in such a way that they become terrible martinets when they get older. Every Hindú no matter what his social position, has to fall down flat on his face before one of these infallible popes. They are higher than even the highest class of Bráhmans, never marry, shave every hair from off their bodies, and are supposed to be above the influence of things earthly.

One of them died recently, and to prevent the corruption that all flesh is heir to—ordinary cremation being considered not good enough for him—immediately after death he was placed in a sitting posture, in the orthodox position of a Bráhman performing *pújá*, and put into a small basket. As soon as rigidity gave firmness to his corpse, he was carried three times round the great temple, with all the gorgeous paraphernalia of an Oriental procession, and then carried to the grave-yard, where a couple of dozen of his ancestors are lying.

The grave was about six feet deep and four feet square. A large piece of red cloth was laid over its mouth and a couple of baskets of salt put on it, thus pushing it to the bottom. On this was thrown a layer of camphor, on which the body was placed in a sitting posture,—various articles, which are necessary for the performance of *pújá*, being put into the hands of the corpse, and around it some food, and even his old slippers, to keep him up on his way to the unknown regions. Then layer after layer of immense quantities of camphor, pepper, mustard seed, and salt were poured in around the body, till the whole was covered, except the glistening top of the head. On this cocoanut was placed, and a tremendous blow from a heavy hammer smashed both the cocoanut and skull. A *sáligrám* was then thrust into the cavity in the skull: a couple more baskets of salt and camphor were thrown in the ends of the stout cloth brought together and tied in a knot just over the head, and earth filled in by handfuls by the eager spectators amidst yells and shrieks of "*Govindá! Govindá!*"

A large headstone will finally be placed over the spot. Should a foreigner suddenly come on the little grave-yard, where these *swámis* lie, he would be sure to fancy it was some Christian burial-ground.—*Madras Mail.*

[The breaking in of the skull is very interesting, as partly explanatory of the injured skulls so frequently found in ancient and even savage burial-grounds.—ED.].

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11. **Bombay—Lying-in Customs—Prayer for Children.**—On the tenth day after delivery the lying-in woman is bathed and her cot washed. The midwife then takes the coir-rope of the child's cot in her teeth and repeats this prayer:—"*Tin varshí don:* May there be two (children) every three years!"—*K. Raghunathji: Bombay.*

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12. **Bombay—Lying-in Customs—The Child-birth Lamp.**—On the tenth day after delivery the mother and child are both bathed and every thing in the room washed. A brass lamp has been kept burning all these ten days, but it is now extinguished, washed, cleaned, and "fed" with butter and sugar. This is to induce it to return soon, and so bring another baby!—*K. Raghunathji: Bombay.*

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13. **Bombay—Lying-in Customs—The urinal.**—The lying-in woman's urinal is, on the tenth day after the birth, presented with a cocoanut, and its forgiveness is asked.—*K. Raghunathji: Bombay.*

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14. **Bombay—Lying-in Customs-Sprinkling the Child.**—On the third day after the birth a pot is filled with water, in which a ladle encircled with a gold bracelet is placed. The child is then laid on the bare ground and sprinkled by the mother with water from the pot. This is to prevent it from crying and whining in the future—*K. Raghunathji: Bombay.*

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15. **Oudh—Brass-sellers—Ekadasi.**—Brass-sellers close their shops on the *Ekádasí*, the eleventh day of the lunar fortnight.—*Kakku Mall: Faizábád.*

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16. **Oudh—Death Custom.**—It is customary to thrust curds into a dying person's mouth, under the impression that these are not procurable in the next world.—*Kakku Mall: Faizábád.*

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17. **Panjab — Marriage Ceremonies — Takht.**—See Vol. II, note 348. In Kasúr the *takht* ceremony is observed only by the Khojás, a tribe converted to Islam from Hindúism in days gone by, and is as follows:—

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All the women of the near relatives of the bride and bridegroom collect and spread a white sheet on the ground, on which they seat the bride and bridegroom facing each other. The former is fully veiled with a white sheet, and a quantity of parched rice is placed before her. A string of shells is then placed on each of her wrists, to which are added *khopras* (bits of cocoa-nut kernels) to the number of half the number of shells. These "bracelets" are called *kalíre*. I may here observe that that is a modern purely Hindú custom also. The bride is now made to stand up, and a kerchief is bound round her head. A mírásan then places both her hands on the bride's head and bends her body forward and commences to make her swing from side to side while she sings. All this while the bride-groom remains seated, and tosses the parched rice towards her. After a while the hands of the bride and bridegroom are joined, and the following song is sung:—

Ládo merí appal bhare!
Le le, ní ládo.
Subah vele takht charhe!
Le le, ní ládo.
Kájal terá saro-sarí!
Le le, ní ládo!
Máng terí motián bharí!
Le le, ní ládo.

My darling is very fruitful!
Take it, my darling.
She mounts the throne in the morning!
Take it, my darling.
The lamp-black (on her eyes) is beautiful!
Take it, my darling.
The parting of her hair is filled with pearls!
Take it, my darling.—*Ghulam Hussain Khán: 17th B. C.*

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18. **Panjab—Marriage dress—Arain Brides.**—The Aráins, market gardeners, of Kasúr, oblige their brides to put on a petticoat (*lahngá*), half white and half red, until it wears out.—*Ghulam Hussain Khán: 17th B. C.*

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19. **Panjab—Eating Custom—Hindus.**—Orthodox Hindús will not eat until they have divested themselves of all their clothing and dawned a clean *dhotí* (loin cloth).

There are two reasons for this. In their walks abroad they have rubbed shoulders with all castes, and so their clothes have become defiled. Their clothes are washed by *dhobís*, low-caste men, who put all kinds of clothes together into the wash-tub and so defile them, though they do subsequently wash and clean them.—*Chaina Mall; Ambala.*

20. **Korea—Rules for confinement to the house.**—A recent visitor to Korea writes as follows:—"It is only of the poorer class of women that I am able to speak at all, for the others do not venture out until after nightfall, when the men have to keep to their houses." On special occasions the village women perform certain ceremonies connected with cattle-plague at night in public places in a state of nudity, both in India and Russia, and apparently at one time also in England, as evidenced by the tale of Lady Godiva. At these times the men are carefully confined to their houses; but is there anywhere else a general custom confining the *women* of the upper classes to their houses by day and the *men* by night?—*R. C. Temple: London.*

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21. **Assam—Manipur—Caste construction in progress.**—Child-marriage in Manipúr is unknown, except among the Bráhmans. Widows, except those of Bráhmans, can re-marry. These are also Assamese customs. "Caste" is the great drawback. Though the people are only new converts to Hindúism, they can only marry in their own circles,—outside Hindús not recognising them as pure-bred—yet there are enough of them to keep up the delusion among themselves that they are a very sacred race indeed. In facial appearance they are very unlike the Nágas and Kúkís of the surrounding mountains, and approach the Nepalí type, though of a softer kind. The women are fair; and grey eyes, brown hair, and a fair colour are often seen among them. No meat is eaten; rice, milk, and fish being the universal diet. The Rájá is said to hold in his own hands the power of putting people out of caste, and when any Chhatfrís are found drinking spirits, they are promptly turned out of caste and converted into Loís, which is a caste below Súdras, and chiefly subsists by the manufacture of liquor. Children, however, are permitted great liberty in the matter of eating and drinking till they take the sacred thread at the age of eight or nine years. Both sexes wear caste marks liberally daubed over the face and breast. Nágas are converted first into Loís, and Loís are raised into Súdras, and so on in the higher castes, and so the race increases.—*Pioneer.*

GAMES AND AMUSEMENTS.

22. **Assam—Manipur—Polo.**—To a visitor the most interesting thing in Manipúr must be the game of polo. The polo-ground where the royal family play, is just behind the market-place. It is about 300 yards by 250 yards, well covered with good grass, but would be the better

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for rolling. The ball and polo-sticks are the same as are used generally up-country. The ponies are of the indigenous breed, of about 11½ hands high at the outside. Some are much smaller. The proper number of players is seven a side. The third son of the late Rájá was the best player in the game the writer witnessed, and made some wonderful strokes. One or two other players were very good indeed. The saddles are enormous quilted arrangements, biggar than an old-fashioned lady's saddle, and having great shields of enamelled buffalo hide hung on to them on either side almost to the ground. When the ponies are going comparatively fast these shields make a tremendous clattering, and too often during the game the ball is stopped by coming in contact with them. There are too many players to make a good game. There are no goal posts, the whole side of the ground being the goal: as soon as a goal is hit, all get back at once to the middle of the ground, a new ball is thrown in, and the game begins again. The best of eleven games wins. The niceties of offside are unknown, but "riding off" is thoroughly understood and practised. From the smallness of the ponies, fast play cannot be expected, and fourteen players jumbled up together prevents a long run often coming off. Besides the royal players, the Manipúrís generally are passionately devoted to the game, and it is said many a wife is sold into slavery to provide a pony for a needy husband. A good player is known far and wide, and the best are excused the *talup* (forced labor), and are admitted to the royal ground and favour.—*Pioneer.*

FOLKLORE.

23. **Bombay—Sucking the thumb—A good omen in babies.**—It is a good omen for a baby to suck its fist or thumb. It means that the next baby at least will be a boy, and probably that all succeeding babies will be sons.—*K. Raghunathji : Bombay.*

24. **Bombay — Hiccough in children—Cure.**—To cure hiccough in a child, take a thread from its *bálote* or swathing-cloth, roll it into a ball, and wave it over the child's body.—*K. Raghunathji : Bombay.*

25. **Oudh—Kissing the hands for luck.**—It is customary to kiss the palms of the hand in the early morning, that the day may pass off happily.—*Kakku Mall : Faizábád.*

[This seems to be a refined form of the superstition that makes the vulgar Englishman spit on articles for luck.—ED.].

26. **Oudh—Meteors.**—When you see a meteor mention the word "cocoanut" or "nut" and no harm will come to you.—*Kakku Mall : Faizábád.*

27. **Gujarat—Spirit of the Well.**—Nine Kolís were drowned in a well in Phirojpúr in this wise. The village is situated about fourteen miles from Sidhpúr, in the Pálanpúr District. A quantity of grass had been thrown into a well, and after a few days a Kolí went into the well to wash it. Although he was a good swimmer and dived into the water, he never rose to the surface. Eight other Kolís descended into the well to rescue the drowning man, but they were all drowned. This caused quite a sensation in the village, and crowds of people collected near the well, excited over the event. After a deal of labour the bodies of all the deceased were recovered. The more superstitious of the people attributed the accident to the displeasure of a certain goddess. *Deccan Herald.*

[Accidents of this kind, due to noxious gases in deep and old wells especially, are common throughout India, and in many places the real cause is well understood. If, however, in Gujárát it is a common idea that they are caused by the "spirit of the well," there is little hope of their being kept in check there.—ED.].

28. **Madras — Bombay — Snake-bite and hydrophobia cures — Folk-medicine.**—The *Hindú* gives an account of the use of the *acacia arabica* juice to cure the bite of the cobra. Juice of *thumbai* (*acacia arabica*), made from leaf, stem, and root, 2 oz., oil of a sesamum (gingilly), 2 oz., cured a bullock from cobra-bite in half an hour, according to a native correspondent.

In the *Deccan Times* juice of *acacia arabica*, from a handful of the leaves, taken internally three times a day, is said by a native to prevent hydrophobia.—*R. C. Temple.*

29. **Blood as a healer.**—The *Civil & Military Gazette* thus quotes an "English" paper conducted by natives at Dehlí:—"Uncertainty of meaning detracts somewhat from this local paper's account of the doings of certain Panjábí *faqírs* recently arrived at Dehlí, 'who are persuading to the infants to accompany them. And this is so openly spoken by every man in the streets and private institution, and the matter is gone so far, that the Government wishes to increase his dominion with these captures are going to be locatated.' We gather from this and other reports that some commotion has been caused in Dehlí by stories of child-stealing. The affair is further elucidated by our contemporary, who says:—'Some are explaining that abstract of their blood will be prepared for certain diseases.'"

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From the above, as reflecting in an unmistakeably genuine fashion the ideas of natives on the object of *faqirs* in stealing children and on the use they would put them to, it may be gathered that the notion of the healing power of blood, so constantly cropping up in Indian folk-tales, still widely prevails.—*R. C. Temple: London.*

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30. **Central Provinces—Tiria Raj.**—The Chief Commissioner of the Central Provinces gives an account in a recent report of a curious superstition that prevailed last year in the Districts of Ráipúr, Sambalpúr, Biláspúr, and Mandlá. A rumour was spread abroad that a woman had given birth to a tiger cub; and it was generally believed that the same misfortune would befall women everywhere unless they each sacrificed a goat. The excitement spread, and the women of the villages, wherever the rumour was heard, put on men's attire and, accompanied by their male kinsfolk, started off on a goat-killing expedition. The women refrained from killing the goats in their own village, but went to the next. They would kill all the goats there, and exhort the women to go and do likewise in some other village. This outbreak of superstition is said to occur every thirty or forty years, and is styled the *Tiriá* or *Triá Ráj*, the women's reign.

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31. **Afghanistan—Variant of the Seven sleepers.**—A correspondent of the *Pall Mall Gazette* with the Anglo-Russian Commission on the frontier of Afghanistan, sends the following variant upon the story of the Seven Sleepers. It seems that there is a cave of the Seven Sleepers in the Hirak Valley, on the Afghán frontier, some four miles to the south-west of Chhár Shamba, as to which the Eshans of Khwája Altai 'Azizan tell the following story:—

The King Dakianus (*sic*) was originally a shepherd of Shibárghán, and tended his flock in the hills for twelve years, till one day he found a slab of stone with an inscription on it. Not being able to decipher the latter, he showed it to a *mullá*, who told him that it was a record of hidden treasure. Having possessed himself of the treasure and killed the *mullá*, Dakianus took service with the King, and after some time rose to the command of the army. He soon got the army on his side, seized the kingdom, and eventually conquered the world. When thus in supreme power, the devil appeared before Dakianus in the form of the Angel Gabriel, and tempted him by telling him that God had sent him to say that he was God of the Heavens, but that Dakianus was God of the Earth. Dakianus, who was a worshipper of the one God, refused to believe the devil, and told the latter that he was not the true Angel Gabriel. The devil then offered to prove that he was, by proposing, as a test, that if a certain fish on the top of the water went down on his approach he was the true Gabriel, but that if it remained up he was an impostor. Accordingly, Dakianus and the devil went together to the bank of the river, and no sooner did the fish see the devil than it at once dived down. Dakianus believed the test, acknowledged the devil as the Angel Gabriel, left off the worship of the true God, and at the devil's tempting set himself up as a god on his own account. One day, however, when eating his food, Dakianus was bothered by flies, which, do what he would, he could not get rid of. His servants said to themselves:—"He calls himself God, and yet cannot even get rid of the flies that bother him! He is no God." And they determined to leave him. Six men went off, and on the second day fell in with a shepherd, from whom they begged bread and water. The shepherd gave them all he had, and asked them where they came from and where they were going to. They told him their story, and how they were fleeing from Dakianus, and wished to hide, and the shepherd agreed to accompany them in their flight. The shepherd's dog also followed his master, and the men told him to drive the dog back, lest he should betray their whereabouts. The shepherd objected, saying the dog had been his faithful companion for years; but the others insisted, and the shepherd at last struck the dog with his stick, breaking one of its legs. The dog still followed, and the shepherd struck it again, breaking another leg, but the dog still continued to crawl after them, and the men, struck with pity, eventually took it in turns to carry it on with them. The shepherd guided them all to this very cave that he knew of, and once there they all went to sleep, and never awoke for 309 years.

[Every variant of the Seven Sleepers is valuable, and the above is printed for what it is worth, though "Dakianus" has a very suspicious look about it.—ED.].

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32. **Modern alchemy.**—At the Girgám Police Court recently, one Merwánjí Rustomjí Modí laid an information against Khawásjí Dasabhái Machhlíwálá, Bahrámjí Dasabhái Dalál, and a *báwá* or mendicant named Gangágir, charging them with cheating and with abetment of the offence.

The complainant stated that he was a clerk in the Railway Stores, and that on one occasion the *báwá* made gold out of mercury, which he gave to him and the first two accused persons in order to have it tested in the *bázár*, and that they afterwards sold the gold in the *bázár* and realised Rs. 10-8. After this the three accused, in February last, represented to the complainant that the *báwá* was well up in alchemy, and that he

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could turn any amount of quicksilver into gold. They afterwards induced the complainant to rent a bungalow at Mahim, in a solitary place, where the *báwá* pretended he would put a furnace; and, by various representations and inducements, obtained from him by driblets Rs. 8,050. After this, the complainant one day called at the bungalow at Mahim, where he was shown from a distance a flame burning in an iron pan placed over a fire-place in a certain room, into which the complainant was not admitted. They then told him that the flame was caused by the burning of eighty *mans* of quicksilver, which had been purchased by them out of the proceeds of the money paid by the complainant. The next morning, after the fire had been allowed to cool down, the accused told the complainant that the quicksilver, which was burnt in the pan, had been turned into gold worth about Rs. 11,00,600, and they then gave him a piece of gold out of the pan and expressed a desire to have it tested in the *bázár*. The piece was then taken by the first two accused in company with the complainant into the *bázár*, and was tested by two assayers, who, after examining it, pronounced it to be genuine gold. One of them, named Anandráo Chintobá stamped the piece as pure gold, and returned it. It was then given to the *báwá* with a request that he should divide amongst them three-fourths of the entire gold that had been made out of the quicksilver, it having been arranged between the first two accused and the complainant that the *báwá* should retain the rest for the purpose of erecting a *dharamsálá* for accommodating twenty-five *sádhús* or mendicants, and for raising a fund for feeding twenty-five other *sádhús* every day. The *báwá* put the complainant off for a few days; in the meantime the second accused absconded from Bombay, and, in his absence, the *báwá* refused to part with the gold. They afterwards, further in the same manner, cheated the complainant out of Rs. 785 more.

After perusing the information the Magistrate granted the necessary warrant.

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33. **Punjab—Legend of Karangli.**—The following legend is commonly told of mount Karanglí, near Pind Dádan Khán, in the Jhelam District.

A *faqír* once came from Kashmír and asked the name of the mountain, and was told that it was called Karanglí. He at once exclaimed "*Karanglí sone ranglí*, Karanglí the gold-colored;" whereupon the mountain became all gold. This frightened the good people of the neighbourhood, for fear lest the place should become a general battle-field for the sake of the gold. So the *faqír* said "*Karanglí surme ranglí*, Karanglí the antimony colored;" whereupon the mountain became all antimony. This antimony is now to be found on the top of it, but as it is surrounded by precipices, the antimony cannot be reached, and so the people have to wait until pieces of it are washed down by the rains. When procured it is most valuable, and will, if used for eight days, restore to sight all those who have become blind from sickness or accident. It cannot, however, cure those who are born blind.—*Ghulam Hussain Khán: 17th B. C.*

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34. **Punjab—A sign of approaching death.**—Put the finger tips of both hands to your forehead and look downwards to where the wrists join the hands, and if the hands appear to slip from the wrists, your death is approaching.—*Ghulam Hussain Khán: 17th B. C.*

[Such an appearance would be *normal*, as very many persons could so control the muscles of the eyes as to make them converge so much as to prevent it.—ED.].

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35. **Punjab—Omens—Journeys.**—To see a partridge, or a peacock, or a snake, or a fox on your left when starting on any business is most lucky.—*Chaina Mall: Ambálá.*

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36. **Punjab—Lightning—Black.**—Black attracts lightning, and so it is a common custom to have red stripes inserted in black blankets to keep off lightning. *Kansí* or bell-metal is also held to be a great conductor of lightning.—*Chaina Mall: Ambálá.*

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37. **Punjab—Lightning—Maternal Uncle and Nephew.**—Maternal uncle and nephew (*mama* and *bhanja*) should never sit together during a thunder-storm as the lightning will be sure to strike them. The reason is this:—The lightning was once born as the daughter of Dawkí, and niece of Kansa, and was struck by her uncle. Since when she has borne enmity to all maternal uncles! Kansa struck her to the ground against a stone, and she then flew up to heaven and became the lightning.—*Chaina Mall: Ambálá.*

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38. **Panjab—Whirlwinds—Charms.**—It is a common idea that whirlwinds contain evil spirits, and to avoid meeting one, people are often advised to say "Hanumán Jodhá, terí kár! (the protection of) thy charmed circle, O! warrior Hanumán."—*Chaina Mall: Ambálá.*

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39. **Punjab—Evil Spirits—Charms.**—If you happen to come across an evil spirit (*bhút*) repeat "Hanumán Jodhá, terí kár! (the protection of) thy charmed circle, O! warrior Hanumán," seven times, and seize him by the top-knot (*chotí*) as firmly as you can and tie into a noose! He will then implicitly obey you.

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Don't let him off till you have thrice taken a solemn oath from him in the name of Hanumán Jodhá, that he will serve you whenever you think of him in your difficulties.—*Chaina Mall: Ambálá.*

40. **Panjab—Charms in labour.**—Compare Vol. II, note 666. To infallibly relieve a woman suffering from a difficult labour, administer to her water procured by soaking the *izárband* (string for fastening the drawers) of a pious Rájá or holy personage. This potion will give immediate relief.—*Chaina Mall: Ambálá.*

41. **Panjab—Unlucky sight or touch—Cure.** Orthodox Hindús will bathe, as a cure, after seeing a bier or after touching the clothes of a scavenger. If the latter, he must wash his own clothes himself.—*Chaina Mall: Ambálá.*

42. **Punjab—Unlucky Trees.**—Evil spirits haunt the following trees, and so no orthodox Hindú will plant them about his house.

(1) the *bábul*, *acacia arabica*.
(2) the *berí*, *zizyphus nummularia*.
(3) the *arand* (*castor plant*), *ricinus communis*.
(4) the *pípal*, *ficus religiosa*.
(5) the *lasúra*, *cordia myxa*.—*Chaina Mall: Ambálá.*

43. **Assam.—Legend of Regam.**—The people of Pader declare that the sugar-loafed peak called Regam by the Abors, is the abode of a mighty spirit, and none of them therefore ever dream of going up it. It is alleged that there is *bhíl* or ghost covering about a *púrá* of land very near the top of it, in which there is a very large *búká* fish without a tail, and that two black divers swim about the water and guard the fish. The legend was started by the Pásí Abors. They declare that years and years ago some of their people, when searching about for a new village site, came upon the *bhíl* and saw the fish and divers in question.—*J. R. G. S.*

44. **Bengal—Sikhim—Cairns.**—The top of the Jelap Pass into Tibet was studded with piles of stones put there by travellers as a thank-offering for having safely reached the top of the mountain. Each man puts a stone on, and according to the general custom, I and my coolies also added a stone to the pile.—*Englishman.*

LANGUAGE.

45. **Panjab—Periods of the Day.**—See Vol. I, note 714; Vol. II, note 1011.—Some of these are derived from Persian and some from Hindí names, while some are purely Panjábí, and all are interesting as indicating the habits of the people:—

(1). *Múnh anherá*, (*lit.*, face dark), the faint light before sunrise.
(2). *Tarká*, the dawn.
(3). *Usher velá*; (4) *Chalángé*; (5) *Wadá velá*; (6) *Prádhá velá*, when the day has fairly dawned.
(7). *Amrit velá* (*lit.*, water-of-life-time, the idea being that up to this period no sin has been committed on that day), very early morning.
(8). *Charhdá velá*, sunrise.
(9). *Hálián velá* (*lit.*, plough time, when the men start off to plough), very early morning.
(10). *Kúkar velá*, cock-crow.
(11). *Chakkí velá* (*lit.*, mill time, when the women grind the daily supply of flour), very early morning.
(12). *Sargí velá* (among Muhammadans during the Ramazán fast, when they take the final meal at the hour "before a black thread can be distinguished from a white one"), very early morning.
(13). *Rirkan velá* (*lit.*, churning time), very early morning.
(14). *Chhá velá* (*lit.*, butter-milk time, when this beverage is served out to the field labourers), about 9 A. M.
(15). *Roti velá* (*lit.*, bread time), about 11 A. M.
(16). *Dopahar* (*lit.*, the second watch), noon.
(17). *Peshí velá*, about 2 P. M.
(18). *Laudá velá*, latter part of the afternoon.
(19). *Lahndá velá*, a little before sunset.
(20). *Din dube*; (21) *Din andar bákar*, sunset.
(22). *Dígar velá*, about sunset.
(23). *Nimmí shám*, twilight.
(24). *Gáo dhúr* (*lit.*, cow-dust, when the animals return from grazing and raise a dust), about sunset.
(25). *Tarkálán velá*; (26) *Sandián velá*; (27) *Sánjh*; (28) *Díwe jágde*; nightfall, when twilight has faded into darkness.
(29). *Khá pí* (*lit.*, eaten and drunk,—*i. e.*, after supper), about 8 P. M.
(30). *Sutti lokí*, (*lit.*, people asleep,—*i. e.*, bed time), about 10 to 11 P. M.
(31). *Addí rát*, mid-night.
(32). *Pichhlá pahar*; (33) *Chekrá pahar*, the small hours.—*H. Martyn Clark: Amritsar.*

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46. North-West Provinces—Various senses of some Hindustani Verbs.—Continued from Vol. III, note 540.

(1). *Uthánd*, to raise up.
Diwár uthánd, to build a wall.
Chandá uthánd, to raise a subscription.
Sir uthánd, to be insubordinate.
Bohtán uthánd, to bring a false accusation.

(2). *Ghontnd*, to pound.
Galá ghontnd, to throttle.
Bhang ghontnd, to brew bhang.

(3). *Mánnd*, to regard.
Páon mánnd, to be lame.
Burá mánnd, to be vexed.

(4). *Chukánd*, to finish.
Gánth chukánd, to undo a knot.
Qasya chukánd, to settle a quarrel.

(5). *Pakarnd*, to seize.
Begár pakarnd, to impress labor.
Háth pakarnd, to take by the hand.
Ang pakarnd, to grow fat.
Maidán pakarnd, to run away.

(6). *Khánd*, to eat.
Khánd khánd, to eat dinner.
Shikast khánd, to be defeated.
Bál khánd, to be cracked.
Ranjak khánd, to miss fire.
Qasam khánd, to take an oath.
Rishwat khánd, to take a bribe.
Haibat khánd, to be afraid.
Sustí khánd, to delay.
Zakhm khánd, to be wounded.—*R. C. Temple : London.*

HISTORY.

47. Aden—Native Account of the Early History of Aden.—From the Red Sea to Aden and beyond Jabal Sokotara was one united expanse of land; there was no sea in it, and no gulf. Then came Dhu'l-Kárnain (Alexander the Great) in his tour of conquest, and arrived at that place, and Abú Ja'fir having opened the gulf towards the ocean, the sea flowed into it until it stopped at Báb Al-Mandab, and Aden remained in the sea which surrounded it. After that nothing was visible from Aden except the summits of mountains like islands, and we have proofs of that. Firstly, it is known that the marks which the sea and the waves have left remain visible on the summits of Jabal Al-Kar and on the mountain on which is the fort of Ta'kar and on Jabal Akhdar. And the second proof is that Shadád *bin* 'Ad did not build Iram Dhát 'Imád, except between Lahaj and the gulf on one side, and Máwya, which is on the road to Mafális, on the other; and that side which is towards Jabal Darína is desert. He did not build it, except in the most odoriferous lands and breezes and airs, in a delicious country far from the sea. At the present time the sea has returned to the neighbourhood of Iram Dhát 'Imád and swallowed up part of it; and the sea would not be there had it not been for the opening made by Dhu'l-Kárnain, by which it expanded itself from the island of Sokotara and flowed until it stopped at the extremity of Al-Mandab. The third proof is, that the sea, which is between Sarín and its limit, is called Mutárid Al-Khail and Murábit Al-Khail, and it was there that the Arabs originally used to tether their horses in that country. It is certain, also, they used to exercise their horses there when it was dry land. When Dhu'l-Kárnain opened Báb Al-Mandab all the country was flooded, and no signs of it were left except some islands that were formed in the sea, and it is called by its original name Mutárid Al-Khail. From what is stated by the Amír Abú Tainí Jiásh *bin* Najab in his book *Al-Mufaid fi akhbár Zabíd Al-awal* (for there are two *Mufaids*, the first, whose author is the Amír Jiásh, and the second, composed by Fakhru'ddín Abú 'Ali Amara *bin* Muhammad *bin* Amara), it appears that the sea had greatly diminished when the Abyssinians conquered the Arabian Peninsula. They took possession of Sana' at the border of the country of the Awáhil, and their dynasty remained there both in pre-Islamite and in Muhammadan times until 'Ali *bin* Mahdi destroyed them in the year 554 *A.H.* (1159 *A.D.*), when their power disappeared and their rule declined with extreme rapidity.

To return to the account of Dhu'l-Kárnain. The sea remained in the same state until Dhu'l-Kárnain opened Báb Al-Mandab, and the sea flowed into it and reached the end of the Qulzum (Red Sea), when it spread out and extended until it laid bare the land of Aden. The account that Abú' Abdu'llah Muhammad *bin* Abdu'llah Ath-Thesáni gives in his *Commentary* is, that when Shadád *bin* A'd set out from Yaman to visit the dependencies of Hadhramaut and had passed the borders of Lahaj, he saw Jabal Izz and conjectured from its size that it was very distant; he therefore sent his retainers to explore this mountain and see what was below it. When they had examined the place, they returned and said it was a valley in which were trees and huge serpents, and that it overlooked the Salt Sea. When he heard this account, Shadád descended to Lahaj and ordered his people to dig wells, and from these the people of Aden still continue to draw water. He also ordered them to excavate for him an entrance in the side of the valley.—*Tárikh Al-Mustábsir.*

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48. North-West Provinces—Kumaun—History of Kumaun.—Continued from *P. N. & Q.*, Vol. III, note 880. Under Rájá Pudrá Chand's luxurious successor Lakshmí Chand, a line of villages, stretching from the snows to Almora, was set apart for supplying the royal table with snow. So strict was this monarch's assessment of land-revenue, that from his time is said to date the practice of growing grain and fruit on housetops, these being the only cultivable areas which he left untaxed. Once, when hard-pressed by his enemies, Lakshmí Chand concealed himself in a litter beneath some dirty clothes, and was thus smuggled into his capital.

Almost all the Kumáun Rájás of the 17th and 18th centuries began their reigns with an invasion of Garhwál; but the first to capture the capital of the latter country was Jagat Chand (1708-20). Until the departure of the invaders the Garhwál Rájá took refuge in what is now called Derá Dún. Finding the equivalent of two and a half millions sterling in the treasury on his accession, Jagat Chand's heir, Devi Chand, was advised by his priests to spend a third of the money in paying off the debts of his subjects and founding an age of ease and universal solvency! Most of the cash thus squandered found its way into the coffers of Bráhman money-lenders, and the people remained as poor as before.

The internal troubles and intrigues which followed the death of the brainless Devi Chand found an end when his distant kinsman, the vigorous and rigorous Kalyán Chand, was called to the throne. All who were reported to him as being of his own lineage Kalyán Chand murdered, giving their lands to the informers. At another time, suspecting the existence of a Bráhman conspiracy against himself, Kalyán Chand caused seven earthen vessels to be filled with the eyes of Bráhmans! He himself became blind before his death.

It was partly in consequence of the blinding of one Himmat Gosain that the Rohillás invaded Kumáun in 1743, staying there for seven months and playing havoc with temples and idols. In 1757, the great Rohillá Chief Najíb Khán wrested Derá Dún from the grasp of Rájá Pradíp Sáh of Garhwal. Najíb Khán proved a good ruler, but after his death the Dún became the unhappy hunting-ground of Gujar and Sikh marauders. Pradíp Sáh's son Lálat Sáh re-entered the District, making Derá his capital. Taking advntage of the assassination of Díp Chand, the last Chand Rájá of Kumáun, Lálat Sáh in 1779 invaded that country and established his son Pradhyuman Sáh on its throne. The widow of Díp Chand, an intriguing and dissolute woman, ended her life like Jezebel—being thrown out of the window by her husband's treacherous minister and murderer Mohan, against whom she was believed to have plotted. After their father Lálat Sáh's death, Pradhyuman Sáh seized Garhwál from his elder brother, and for the first time (1785) Kumáun and Garhwál were united under one ruler. In the same year Derá Dún was re-annexed by Najíb Khán's notorious grandson Ghulám Qádir, but on Ghulám's execution in 1789 Pradhyuman resumed possession. He seems to have by this time already lost Kumáun, which, when annexed by the Nepálís in 1790, was ruled by a son of the usurper Mohan.—*Pioneer.*

[To be continued.—Ed.].

49. Panjab—Chamba—A Chronicle of Chamba.—Continued from *P. N. & Q.*, Vol. III, note 879.

Sila Varmma, the 18th of the line, is the first with a date, as he built the temple of Lakshmí Náráyan at Chambá in *St.* 811 or 754 *A. D.* He had a high reputation as a statesman and a devotee.

In his days eighty-four *yogís* came to Barhampúr, and were well treated and promised him ten sons. The eldest of these was Yogakár, who succeeded him, and he had also a daughter called Champávaní.

Síla Varmma was very anxious to possess the country of the Ráví, and persuaded the *yogí* Charpat Náth to accompany him on the expedition. He was consequently successful, and got possession as a conqueror of the site of the present town of Chambá; but as it was the feof (*jágír*) of a Kanwan Bráhman and as his daughter Champávaní was anxious to settle there, he bought it from the Bráhman by giving the latter the right in perpetuity to a fee of eight *paisás* for every marriage solemnized. This right is vested in the family to this day.

Chambá or Champá was so named in honor of the illustrious goddess Champávatí and tutelary deity of Síla Varmma's line. A temple was also built in her name, and fair established from the 1st to the 21st Baisákh.

Although it was situated between two rivers, the want of water in the new town was so great as to induce the Rájá to bring in a canal from the Sarotá stream. This, however, could not be managed, till one day the goddess Champávatí appeared and told him he must bring his eldest son or wife under the site of the proposed canal. As soon as the Rání heard of the goddess's demand, she agreed to sacrifice herself, and was accordingly buried alive. As soon as the earth covered her the water began to flow along a canal of its own making and has continued to

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do so in abundance ever since. In honor of the Rání's self-sacrifice a magnificent temple in her honor was built on the banks of the canal, and an annual fair in the last half of Chait established. This fair is called the Sohí Fair, and at it the women of the town sing songs in honor of the Rání. Síla Varmma next wished to set up a marble image of Lakshmí Náráyan, and sent his own sons and procured the necessary stone from the Vindhya mountains. But when the high priest saw the stone, he was dissatisfied with it, and said it was hollow and contained frogs! And when it was cut a frog was really found in it! So it was used up for small images, and the princes sent back for a new stone. However, they were unhappily killed by robbers on the road, so the Rájá sent his eldest son Yogakár. With the help of a band of *Saniyásís* he overcame the robbers and procured the marble, for which reason Saniyásís are given ten per cent (four *sers per man*) more alms than any other mendicants when visiting the temple. In the temple there exists a still older image of Lakshmí than this one.

Yet another shrine to Siva Chandra Gupta was erected at a place called Sál, near Sohí, by Charpat Náth, and near this at this time Siva Chandra Gupta manifested himself to Charpat Náth. In consequence the Rájá erected a temple to him, and gave him a *jágír*. Charpat Náth had immense influence over the Rájá, who mainly carried on his government under his advice, and actually coined money with the image of Charpat Náth's temple thereon! These coins are still to be found.

When Chambá was built and the temples completed, Síla Varmma abdicated in favor of his son Yogakár Varmma and retired to Barmaur with Charpat Náth as an ascetic. Barmaur was now called Chaurássí, in honor of the eighty-four *yogís*. Barmaur had thus been the capital of seventeen Rájás of the Varmma line.—*W. B., Gujrat.*

[To be continued.—ED.].

NUMISMATICS.

50. **China—Roman Coins in Shansi.**—At a recent meeting of the Pekin Oriental Society, some interesting information was communicated by Dr. Bushell in reference to sixteen Roman coins lately found in the province of Shansi, in Northern China. A certain travelled Chinaman, with a turn for European science and mechanics, returned last year to his home in Shansi and sent these coins to Pekin. They have been in the possession of his family for about sixty years; and the tradition is, that they were found buried in the earth. The name of the town where they were found is Ling-shi-hien. The oldest of the coins is of the reign of Tiberius. There were also coins of Nerva, Trajan, Commodus, Claudius, Nero, Hadrian, Aurelian, Gallienus—one each. There were two each of Vespasian and of Antoninus Pius, and there was one of Marcus Aurelius and the Empress Faustina. Since the first-known embassy to China from Rome was sent in the reign of Marcus Aurelius Antoninus, *A. D.* 166, and only two Roman coins earlier than this have been hitherto found in China, these coins are probably the result of Roman trade. Another embassy was sent about *A. D.* 300, taking as a present to the Chinese Emperor 30,000 sheets of paper.

The trade routes of those times were—the sea-route by Kattegara, near Hue, in Tongkin; the Burmese route from Yunnan *viâ* Bengal to North-Western India, and so to Balkh and the Caspian Sea; and the Kansu route through the Turkish provinces to the Caspian.

Tat'sin, the name by which the Roman Empire was known in Chinese history, is taken from India. The Southern Hindús were probably confounded by the Chinese with the Romans, in consequence of their ignorance of the true geography of the Continents of Asia and Europe. Both Indians and Romans would all be looked upon as "Men of the South" or Tat'sin. It was from the Buddhists that the Chinese received most of their information respecting the kingdom known to them under the name of Tat'sin.—*Civil & Military Gazette.*

ARTS AND INDUSTRIES.

51. **Burma—Gold and Silver Work.**—The Burmese are adepts at artistic work in metal. Their gold work consists chiefly of female trinkets, the best being a kind of necklace called *bayet*, composed of several strings or chains of filigree work joined together, with little figures in red gold of the mythical *henza* or sacred goose. The best silver-smiths' work is seen in large bowls, embossed in high relief with fanciful designs. The plain cup or bowl, having been shaped, is filled with a resinous composition, in the centre of which is inserted a wooden pin, so that when the resin cools, the cup is fixed as on a lathe, the pin forming a handle. The workman then with a graver and hammer slightly marks out the pat-

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tern, which he delineates by sinking the surrounding metal into the yielding matrix.

A little *niello* work is executed on the same principles as the lacquered boxes. The pattern is made in silver slightly embossed, and the whole is coated with black varnish or enamel. The lathe is used to take the varnish off the raised ground, leaving the silver pattern in a black setting.

The smelting of silver for producing the currency of the country is carried on in the following manner:—Silver, purchased from the Kakhyens (who procure it from the Chinese) to the amount of 6 *tikals* (say 3⅛ oz.) is mixed with 1½ *tikals* (378 grains) of copper wire, and the two metals are melted together, the smelter adding sufficient lead (judging the weight) to make up the total weight to 10 *tikals* (5⅛ oz.). The smelting is conducted in little saucers of sun-dried clay, placed on a bedding of paddy husk to make them lie evenly; charcoal is heaped up over them in hollow pyramids, which being ignited the bellows are vigorously applied. As soon as the metals fuse, little pieces of lead are put in according to the judgment of the smelter. When the mass is at a red heat, the charcoal is removed and if a piece of wood, which is now held over the alloy, freely ignites, a round, flat, brick-button, about the size of a five-shilling piece, on which a smooth layer of moist clay has been spread, is laid on the surface of the molten mass, two men previously blowing upon it through bamboo tubes. The brick disc does not cover the whole of the alloy, and the surplus metal round the edge forms a thick ring, to which lead is freely added to bring the mass up to the proper size and weight. As it solidifies, there forms a white disc of silver surrounded by a thick, dark brownish ring, containing metal of the same purity as the disc, but covered with a coating of refuse and lead. The mass is removed from the saucer before it is perfectly hard, and the brick disc falls off, leaving the coating of moist clay adhering to the silver, which is then cleaned, and a number of round spots are dotted with cutch on the face of the alloy to make the mass look pretty. It is then weighed, and is ready for cutting up. The saucers in which the alloy is melted are sold at Rs. 80 per 1,000 to the lead-smelters, who extract any silver and lead that may remain; and the refuse of this smelting is sold to the potters, who use it as a glaze for tiles, while it appears to be sometimes also employed in *niello* work.—*J. S. A.*

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52. Korea—Separation of hemp fibres.—The mode of separating hemp fibre in Korea is different to that obtaining in China. At the bottom of a large pit paved with stones, large stones are placed which are heated by a fire at the side. Bundles of hemp are pressed down on the stones and kept in position by stakes, the heads of which are above ground. On the hemp, piles of grass are thrown, and the grass is closely covered with earth, until the pit is air-tight. The stakes are then withdrawn, and water is poured in through the holes left by them. The water, falling on the stones, produces a dense steam, which, in about twenty-four hours, leaves the hemp ready to be pulled to pieces.—*J. R. G. S.*

NATURAL HISTORY.

53. Singapore—Slit Ears the sign of a Man-eater.—The beast proved to be a female, and measured, as it lay stretched out, exactly seven feet and three inches from the muzzle to the end of the tail. According to the Malays and Siamese, it was a man-eater. They made this assertion after having examined the ears, which were slightly slit in two or three places. They have it, that a tiger, after having devoured a human being, gets its blood so heated that it lies in some river or swamp for three days in order to cool itself, and that during that period its itching ears irritate the beast so that it tears at them with its claws, permanent marks being the result of its scratchings.—*G. F. M., in Straits Notes & Queries: Singapore.*

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54. Singapore—Tigers eating Frogs.—I had often heard that tigers, where they could get nothing better to eat, lived on frogs; but I always thought this was hearsay, until I examined the contents of a tiger's stomach, which consisted almost entirely of them.—*N. B. D., in Straits Notes & Queries: Singapore.*

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55. Java Turtles.—The following paragraph, translated from the *Batavia Handelsbad* for the *Straits Times*, is worth permanent preservation. Some three years ago, the Colonial Government was applied to for information on the subject of turtle trade. Very meagre, however, was all that could be collected on the subject, and the details given below will be new to many:—

"Any one journeying along the sea shore from Padang to Bencoolen, or visiting the desolate southern sea coast of the Residency of the Preanger Regencies, may see towards the hills where the coast rises up with a very gentle acclivity, and the sand is dry and loose, many places bearing marks of rooting up, the sand being thrown up in heaps. On these places

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being examined, there will be found at a slight depth under the sand many eggs, round as bullets, each of the size of an apple, pale white in colour, and with a soft parchment-like shell. These are turtles' eggs, which are found on the south-sea coast of the Preanger, as many as one hundred being sometimes laid in one nest. As these eggs are tasty and nutritious, and as the animals themselves yield delicious meat, the idea of bringing these articles into more general use than heretofore as food-supplies among the people deserves encouragement. Great difficulties, however, stand in the way of carrying it out. The places where these eggs are found are in desolate, almost inaccessible, and very thinly inhabited districts. People may wander there for hours and even days without discovering any trace of human handiwork. This has been experienced by those few persons who have visited the south coast of Java, and by the telegraph officials who laid the line from Padang to Bencoolen. The working of the proposed farm will be hampered by the numerous beasts of prey—tigers, crocodiles, and wild dogs which hunt turtles at night, when the latter leave the sea to lay eggs on the beach. Notwithstanding the unusual size (three to five feet long) and the strength of their shells, they fall easy victims to these beasts of prey, because sea turtles are unable to withdraw either head or feet under their shells. So fierce and bloody is the attack on these animals that the southern sea coast of Java sometimes resembles a battle-field, the beach being strewn with bones and shells of trutles, surrounded by torn and foul-smelling pieces of flesh which the beasts of prey have left lying about at the disposal of the birds of prey, which may be seen on such occasions flying high in the air above these places. The eggs themselves are the favourite fare of the small four-footed beasts of prey; and even of monkeys, which dig them up out of the sand and carry them away. These eggs are not hatched in cloudy or rainy weather, from turtles leaving it to the sun's rays to hatch them."—*N. B. D., in Straits-Notes & Queries: Singapore.*

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56. Bihar—An Alligator's attack.—The following incident which occurred at Pareyá is related in the *Indian Planters' Gazette*:—Two planters returning in a dog-cart from a visit of inspection to an out-factory, were attacked by an alligator whilst crossing a narrow stream at dusk, and here is the description of the scene by the occupant of one of the seats in the dog-cart:—"While crossing the shallow ford at Almorá Ghát on the river Livarí, a savage alligator, about nine feet in length, attacked us in a most ferocious manner, and though L———, myself, and the *sais* all shouted, he came right up to the shoulders of the horse, who began to plunge violently, and nearly had us over. At this critical moment I managed to stand up in the dog-cart and hit the fierce beast on the head repeatedly with my hunting whip. The brute then dived and re-appeared about four yards from the back of the dog-cart, and began swimming straight for the back-seat. I managed to turn the horse in the meanwhile and got into shallower water when the alligator pulled up, but kept still swimming about the ford. Finally, a crowd of natives assembled, who threw clods into the water and made a great row, whilst we again dashed through the ford and got safely across, the men calling out all the while that they could see the head of the alligator above water a little way down the ford."

BOTANY.

57. India—Acacia Arabica—Indian Gum-Arabic.—Its vernacular names are *babúl, bablá, kíkar*, in Hindí, Bengali, and Dakhaní: *karuvelam*, Tamil: *nella tuma*, Telugu: *goblí*, Kanarese.

It grows wild probably in Sind, Rajputana, Gujrát, and the Northern Deccan, and is common everywhere throughout the plains of India.

The gum is a tolerable substitute for the true gum-arabic, but the mucilage is weak, and the red colour often objectionable. It exudes chiefly in March and April, each tree yielding about 2*lbs*. In the *bázárs* it occurs in the form of irregular and broken tears, agglutinated in masses, each tear about half an inch in size, and brown and red to light straw color. This gum is very wholesome, and in times of scarcity is often eaten.—*G. Watt: London.*

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58. Panjab—Acacia Catechu—Catechu—Cutch—Kath—Gum-Arabic.—Its vernacular names are *kathá*, Hindí: *khayer*, Bengali: *khair*, Dakhaní: *kashu-kutti, wodalior*, Tamil: *podala-manu*, Telegu: *khádir*, Sanskrit: *shá*, Burmese.

It is found in the Sub-Himalayan tracts west of the Indus.

The resinous extract is used in medicine and in tanning leather, and is known as *cutch*. It is prepared by boiling down a decoction from chips of the wood, and is one of the three kinds of catechu met with in commerce.

While the decoction is being boiled down twigs are at an early stage placed in the liquid. Upon these twigs a crystalline substance known as *kath* is deposited, largely eaten by natives in *pán*. After removal of the *kath* the decoction is boiled

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down still further until the solid extract *cutch* is obtained. *Kath* is never exported, but *cutch* is largely so.

This plant also yields a pale yellow gum often occurring tears one inch in diameter, generally less than half an inch in size. It is sweet to the taste and soluble in water. It forms a strong mucilage, and is a better substitute for true gum-arabic than is *babúl*.—*G. Watt: London.*

59. **India—Acacia Farnesiana—Cassie.**—Its vernacular names are *vilâyatí kikar, vilâyatí babúl, gú kikar*, Hindí: *gúyá babúlá*, Maráthí and Bengalí: *vedda vala*, Tamil: *kusturi*, Telugu: *jali*, Kanarese: *unanl'onggyaing, uonlonkyaing*, Burmese.

It is cultivated all over India.

The gum is collected in Sind, and the flowers yield an *'atar* known as *cassie* in Europe.

The gum from this plant is considered superior to gum-arabic in the arts and as a medicine. —*G. Watt: London.*

60. **India—Acacia ferruginea.**—

Its vernacular names are *khaur*, Nepálí: *velvelam*, Tamil: *ansandra*, Telugu.

It grows in Northern Bengal, Central and South India, and Gujarát.

It yields a gum similar to gum-arabic.—*G. Watt: London.*

61. **India—Burma—Acacia leucophlœa—Gum-bassora.**

Its vernacular names are—*safed kikar*, Hindí: *sharáb kikar*, Dakhaní: *aring*, Bágarí: *hevúr*, Maráthí: *velvelam*, Tamil: *tella-tuma*, Telugu: *tanaung*, Burmese.

It is found in the plains of the Panjáb, from Lahore to Dehlí, and in the forests of Central and South India and Burma.

Its gum is used in native medicine, and somewhat resembles gum-bassora.

In the South Maratha Country a spirit is distilled from the bark.—*G. Watt: London.*

62. **Panjab—Acacia Modesta.**—Its vernacular names are *palosa*, Pushto: *phaláhi*, Panjábí, [and *kaur* in Balochi and Sindhi.—Ed.]

It is found in the Sulaimán and Salt Ranges, the Sub-Himalayan tract between the Indus and the Satluj, and in the northern part of the Panjáb plains.

It yields a gum used in native medicine and calico printing, formed in small, round, smooth, sub-translucent tears. It is used in Lucknow under the name of *babúl*, and is quite tasteless.—*G. Watt: London.*

63. **Sind—Rajputana—Acacia Senegal—White Sennar - Picked Turkey Gum.**—

Its vernacular names are *khor*, Sindhí: *kumtá* Bágarí.

It is chiefly found in Sind and Ajmer, and is abundant in West Africa, near the Senegal River.

Its gum is collected and sold in Sind with that of *Acacia Arabica*, and is one of the commercial forms of gum-arabic, known as White Sennar or Picked Turkey. It is also said to yield the white gum of the Upper Nile. It naturally exudes from the tree in large quantities, and the trade in it from Sind and Rajputana is capable of the utmost development.—*G. Watt: London.*

64. **India—Ceylon—Burma—Acacia Sundra—Gum Catechu.**—

Its vernacular name is *nala sandra*, Telugu.

It is found in Western India, Ceylon, and Burma.

It yields a good gum catechu, and scarcely differs from the *Acacia Catechu*—*G. Watt: London.*

SONGS AND CATCHES.

65. **North-West Provinces—Marriage Song.**—The following song is sung in the Muzaffarnagar District at the ceremony of the *bhát*:—

(1). *Ab dojan, meré piyá, matá ho matá; Dhan múndhé, Shiv pálané.*

(1). I do not approve of thy advice, my husband: our little ones, Shivá and Dhan, are still but infants.

(2). *Terá matá ho na, meré piyá na suhái, mhárá pihar dúr basé.*

(2). I do not like thy advice, my husband: my father lives a long distance off.

(3). *Má ké ré jáye des badesá; cháchá ké jáyé désá mien.*

(3). My brothers live in foreign lands: my cousins only are here.

(4). *Teré pihar ko likh bhejún bhoj patthú: "apné pihar nautana."*

(4). I will write a note of invitation to your father.

(5). *Ab áiyo, múi jáyé, dupaharivár, jyún áiyé jag jániyé!*

(5). My brother come in the afternoon, that every one may know of your arrival!

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(6). *Ab utro, máí jáyé, Hindan ke ghát, tambú táno meré bághé men.*

(6). Cross the river Hindan and encamp in my garden, my brother.

(7). *Pahlé ré merá bágh uchhár, bágh saheti meri málaná.*

(7). First grace my garden, and with it its gardener.

(8). *Ab pichhé ré merá paul uchhár; paul saheti meri pauliyán.*

(8). Then adorn my door and the dwellers therein.

(9). *Ab pahlé ré merá mandhá uchhár, mandhé saheti meri mándhiyán.*

(9). Then grace my house and those who dwell therein.

(10). *Ab pahlé ré merá Báhman pahrá; Báhman saheti Bâhmani.*

(10). First give clothes to the Bráhmans and their wives.

(11). *Ab páchhé merá susar pahrá; susar saheti meri sásu ko.*

(11). Then give clothes to my father-in-law; then to my mother-in-law.

(12). *Ab páchhé ré meri nand páhrá, nand, nandoiyá, nandút ko.*

(12). Then give clothes to my husband's sister, to her husband and to his sister.

(13). *Ab páchhé ré apni bahan pahrá; bahnoi teré bhánjé ko.*

(13). Then to your sister (*i.e.*, me); to your brother-in-law and nephews.

(14). *Ab pahrá ré merá sab parvár; munh maskoré meri gotani.*

(14). Then give clothes to all my connexions and clans women, who are now displeased with you.

(15). *Ab jáún ré bajjáj ki hát; án pahráún teri gotani.*

(15). I am now going to the cloth merchant's shop, and when I return, I will give clothes to all your clans women.

(16). *Ab ghar men ré meré devar jeth; bar kharé bár bhát iyé.*

(16). My husband's elder and younger brothers are now in the house: outside stand my brothers' companions.

(17). *Ab jimen ré meré devar neth; pátal cháte meri bhátiyé.*

(17). My husband's elder and younger brothers are dining, while my brothers' companions are licking the dishes.—*W. Crooke: Eta.*

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66. **Panjab—Bashahr—Song of a Sati—Himalayan Dialect.**—The following well-known song in the Simla District was given me by Maulaví 'Abdu'llah of Simla. It is in the local dialect, of which some account is to be found in the *Legends of the Panjab*, Vol. I, p. 367 *ff*. The language in which it is written is well worth study. It purports to relate the story of Bhágiratí, wife of Sundrú, who became *satí*,—*i.e.*, burnt herself with her husband's corpse at Darautí, in the Bashahr State, in 1800 *A. D.*

Thákí goá Sundrú; áí goá tápú.
" Dharam de, Bhágiratí, nahín lágá pápú."
Dharma díte Bhágiratí; Sundrú goá marí.
Phunkne khe niá Sundrú; Bhágiratí goí parí.
" Phulí karo phúltú; phúlí karlí káthí:
Jalne khe jáne de, bápúá, Sundrú-sáthí!
Phúlí karo phúltú; kúje phúlí rátí:
Jete lágo nehtu, teli udní chhátí."
Hátá lio dáchí, rashí, pithí dá kilá:
Séri re jáni odúe má sarpu milá.
" Kide ki, Bhágiratí, itní berá?"
" Kode rí búní bágti kauni rí será."
" Máhre bole bisáre, phímu biklí tolá.
Sach sach batá, Bhágiratií, jhut na bolá."
" Serí re odúe, bápúá, sarpu milá:
Tide lágí, bápúá itní berá.
Kide jáná, bápúá, is sarpá re dukhe?
Séri de rahe mánú cheli re bukhe!"
Iji loá dángrá, bápú garánso:
" Sie kátún sarpo, dekhiye tamánso!"
" Phúlí karlá phúlrú, phálí karlí jhálín.
Sié na máre sarpá; eh terá janwáin?
Roe na, meri íjie; choriye na hiá.
Is sarpá re sáthí jalne rá main kaul kiá!
Bháiá, bolú, dádúá, bhúndá na bothí:
Sánwen boli jubrí chíní re kothí!
Iji, bolu, meri, teri ládlí dhie:
Achhá cháne kháne khe láwe sájrá ghie."
" Kide chalí, Bhágiratí, adhrí rátí?"
Jaldí chalí, Bhágiratí: sarpu deoa sáthí!
Phúle karlá phúlrú: phulí karlí chhalí!
Tiká lágá Bhágiratí jaldí chalí.
Sáb deva Surga, más bhoga ágá.
Hár lágo rurko mátí re bhágá.

Sundrú fell ill, and fever came upon him
(Said he):—"Take thy oath, Bhágiratí, and sin not."
Bhágiratí took her oath, and Sundrú died.

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Sundrú was taken to be burnt, and Bhágiratí fell senseless.

(Said she):—"The blossoms bloom and the grass flourishes:

Let me go, my father, to burn with Sundrú.

The blossoms bloom and the grass flourishes at night:

"Where my love is, thither would my heart fly."

She took a sickle and rope in her hand, and a basket on her back.

Going to the lowlands, she met a serpent in the fields.

(Said her father):—"Where hast thou been so long, Bhágiratí?"

"I have been cutting millet and corn in the lowlands."

"Take my advice, and take a *tolá* of opium (poison thyself).

Tell me the truth, Bhágiratí, and speak not a lie."

"I met a serpent in the lowland fields, father.

That kept me so long, father.

Whither shall I go, father, (to fly) from the trouble of this serpent?

The men in the fields have been hungry, as I could go to them!"

Her mother took a staff and her father a pole-axe.

(Saying):—"Behold, we would kill a lion-like serpent."

(Said she):—"The blossoms bloom and the grass flourishes.

Slay not the lion-like serpent, for he is thy son-in-law (*i.e.*, my husband in his new life!").

Weep not, my mother, depart not from thy courage.

I have sworn to burn with this serpent!

My elder brother, I say (to thee), sit not on the ground in grief:

Rather, I tell thee, prepare the pyre.

My mother, I say I am thy darling daughter,

Bring me fresh butter for a good (parting) feast."

(Said her mother):—"Whither goest thou at midnight, Bhágiratí?"

Bhágiratí went to burn with the serpent.

The blossoms bloomed and the nuts ripened!

Bhágiratí put the mark (on her forehead) as she went to burn.

Her soul went to heaven and her body remained in the fire;

And her bones mingled with the earth.

There are no words or forms in the above which are new,—*i.e.*, which I had not previously noted, but it may be as well here to note a few curiosities. *Dá, de, dí=men*, in; as in *píthí dá*, in or on the back; and so does *omá*, as in *dúe má*, in the fields. *Rá, re, rí* stand for the possessive postposition *ká, ke, kí*. *Khe=waste*, for. *Lá, le, lí*, is the termination of the past tense, as *karlá, bikli*: also *o=á* in the past tense, as *karo, lágo, lío*. In *goá* for *gayá* we have an interesting form as *goá marí* for *mar gayá*, died; *marí* representing a well-known form of the past and continuative participles. We see this again better still in *deoá* (or *devá*), he went, from *denâ*, the regular hill form of *jáná*, and probably the same word. How this comes about I have endeavoured to show in p. 368, Vol. I, of the *Legends of the Panjáb*, where *bírná=bándhná*. Of inflections *hátá*, in the hand; *surgá*, into heaven; and the well-known *e* in *odúe, síe* are interesting. *Tú*, and *rú* both turn up as diminutive forms in *phúltú, púlrú: adhri* also occurs. Of pronouns, we may notice *kíde*, where: *tíde*, there: *jete, teli*, where, there. *Berá=velá*, time: *mahre=mhare*, my: *sí=sik*, lion: *niá=liá*, took: all interesting forms. —*R. C. Temple: London.*

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67. Oudh—Catches for awaking Children.—

(1). *Bhor hoá; jágo Nand Lál!*
Chiríyán chichâwan, kágá bole "kán kán."
It is dawn now, awake Nand Lál!
The birds are chirping and the crows cawing.

(2). *Jágo, Mohan: mé bal gaí, re Mohan.*
Up, Mohan: I am anxious O Mohan.—
Kakku Mall: Faizábád.

PROVERBS AND RIDDLES.

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68. Panjab—Panjabi Riddles.—

(1). *Udharon áyá Bábá Dhanná:*
Bodí muná te pichhán núm bhanná.
Bábá Dhanná came thence,
Had his head shaved and went back.
ANSWER: *banauld*, cotton seed.

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(2). *Páron áián do mutiárin:*
Ghattá ghattán váro várin.
Two maidens came from over there,
Raising a dust by turns.
ANSWER: *jútí*, shoes.

(3). *Tu chal, main áiá.*
Go on, I will follow.
ANSWER: *kivár*, door.

(4). *Dag dag lakrí! dagáwanwálá kaun?*
Dagí chalí sáhura, hatáwanwálá kaun?
Off off stick! who is sending thee off?
Gone off to thy father-in-law, who shall stop thee?
ANSWER: *top*, a cannon.

(5). *Káth dá kethrú medrú khde;*
Máriá tamachrá ringdá jáe.
A tub of wood eating flour
Is given a slap and begins to creep.
ANSWER: *tablá*, a small tambourine.

(6). *Harí dandí, sabz dáná:*
Bhír paí, máng kháná.
A green stalk and a green seed,
Begged and eaten when in trouble.
ANSWER: *jawáin*, manna.

(7). *Mán putlí patang; put lubjiá:*
Mán gaí náhwan; put dub giá.
The mother thin as a (child's) kite; the son a fat lubber:
When the mother bathes she drowns her son.
ANSWER: *laj aur dol*, well-rope and bucket.

(8). *Kálá kirá paháríu bole:*
Ann na khándá, páni tole.
A black bird chattering on a hill,
Eating no corn, but weighing out water.
ANSWER: *charsá*, well-bucket.

(9). *Charh chaukí bahí Rání:*
Sir par agg, badan par páni.
A Queen seated on a stool,
With fire on her head and water on her body.
ANSWER: *huqqa.*

(10). See Vol. I, note 1899.—
Hari thí, man bharí thí,
Lakh motion járí thí,
Rájáji de bágh men jatán khilári kharí thí.
Bright was she, happy was she,
Studded with a thousand pearls was she,
Standing in the Rájá's garden, opening out her locks was she.
ANSWER: *chhalí*, Indian-corn.

(11). *Thare úpar thará,*
Lál kabútar kharé.
A platform upon a platform,
And a red pigeon on that.
ANSWER: *díwá*, lamp.

(12). *Báhron áe jhote,*
Kadhí máre, kadhí mote.
Buffaloes from without,
Sometimes thin and sometimes fat.
ANSWER: *mashk*, leather water-bags.

(13). *Báhron áe malang;*
Harián topián, úde rang.
Mendicants from without,
With green caps and purple faces.
ANSWER: *baingan*, egg-fruit.—*Chaina Mall.*

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69. Oudh—Hindi Proverbs.—

(1). *Káyá rakhe dharm.*
It is the body that preserves (religious) duty (therefore don't neglect the body).

(2). *Sheron ke múnh kis ne dhoe?*
Who ever washed a lion's face? (A skit at the habits of Hindús of bathing before feeding).

(3). *Sap bole to bole, lage chhalní bhí bolne.*
If the winnowing fan speaks, it may speak, but then the sieve also begins to speak (presumption).

(4). *Kotá gardan, tang peshání:*
Yeh haramzádí kí nishání.
A short neck and a narrow forehead:
These are the signs of a bad man.

(5). *Bará sir Sardár ká; bará pair ganwár ká.*
A powerful head for the nobleman; a powerful foot to the peasant.—*Kakku Mall: Faizábád.*

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70. India—Persian Proverbs.—

(1). *Kai zar zar koshish dar jahán ganj ganj?*
How money tries (to go) where there is a treasure in the world? (Money makes money).

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(2). *Che bar takht murdan, che bar rú-i-khák?*
It is all one whether you die on a throne or on a heap of ashes.

(3). *Dushman agar qavíst, nigáhbán qavítar ast.*
If my enemy is strong, my patron is stronger.—*Kakku Mall: Faizábád.*

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71. **Panjab—Proverbs of the Hushiarpur District.**—Continued from Vol. III, note 890.

THE KHATRIS.

(99). *Chár chor, te cháre thag,*
Char suniár te cháre thathiár;
Chár chauke solá;
Solá dune batrih.
Ek márá jiá Khátrí!
Four thieves and four *thags*,
Four goldsmiths and four brass-makers;
Four times four is sixteen;
Twice sixteen is thirty-two.
One poor creature of a Khátrí (is equal to them all in deception).

(100). *Sau suniár, ek thag: sau thag thatherá ek!*
Je sau thatherá máriye, tá khakha upje ek.
A hundred goldsmiths make one *thag*: a hundred *thags* make one brass-worker.
If you kill a hundred brass-workers, then one Khátri is born (*i.e.*, he is as good as a hundred brass-workers).

(101). *Dásí sut Báhman burá; "Na jí" bura kamín.*
Musalmán sabhon burá; Khatrí burá Sarín.
A Bráhman born of a concubine is bad; and a servant who says "No."
The worst of all is a Musalman: also a Khatrí of the Sarín clan.

THE KALALS.

(102). *Káon, Kalál, kutte dá;*
Basá na khaiye sute dá.
A crow, a Kalál, and a dog;
Do not trust them even when asleep.

THE KANUNGOS.

(103). *Káon, qabútar, Kanjar,*
Kuttá te Kamboh;
Sabhe chijan bhanke.
Baniá Kánungo.
A crow, a pigeon, a prostitute,
A dog and a Kamboh;
By breaking up all these,
Is made one Kánungo.

THE SUDS.

(104). *Khúh vich kachhu;*
Pind vich Súd!
A tortoise in a well;
A Súd in a village (are both bad and cause ruin).

(105). *Súd howe pár,*
Gathrí sambho urár!
If there is a Súd on the other side (of the river),
Look out for your bundle on this side!—
J. Montgomery: Lahore.

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72. **Panjab—Panjabi Proverbs.**—Continued from Vol. III, note 893.

(241). *Súraj age tinánan kí?*
What is a fire-fly to the sun?

(242). *Sap de sámhne bí dívá baldá hai.*
A candle can burn before a serpent.

(243). *Súí labhí de den te bujhká ghátí ghap.*
He will return the borrowed needle, but walk off with the bundle.

(244). *Siáná káon vishtá te hi digdá hai.*
Even a wise crow will perch on a dung-hill.

(245). *Sach mirchán, jhúth gur.*
Truth is pepper and falsehood sugar.

(246). *Sakhí kolon sum bhalá jihrá turat deve jawáb.*
Better than a giver is a miser that quickly replies.

(247). *Shakal mominán, kartúl káfrián.*
Faithful in appearance but faithless in deed.

(248). *Tindán path nán jándá te maghián dá ustád.*
He can't make pots, but is a master-potter.—*Aya Singh: Lahore.*

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BOOK NOTICES.

73. **Kalilah and Dimnah, or the Fables of Bidpai.**—By J. G. N. Keith-Falconer, *M.A.* (Cambridge University Press).

This book is a very welcome addition to the literature of the well-known fables of Bidpai. The edition of *Kalilah and Dimnah* by Professor Wright, issued in 1884, being merely the Syriac text, was of no use to any but Semitic scholars if the valuable introduction be omitted. The great value of this edition is, that it translates Professor Wright's text, and so brings it before the student of general folklore. The introduction, too, which extends to lxxxv pp., gives a good detailed account of all the chief recensions of these universal fables and a capital *résumé* of what has, up to date, been written as to their origin and migrations. It is to be observed that at p. lxix the author notices that the *'Iyár-i-Dánish* version, drawn up by Abú'l-Fazl for the delectation of Akbar in 1587 *A. D.*, has never been edited, though Captain Roebuck edited an Urdú version of it in 1815 as the *Khird Afroz*. Here is a chance for Persian scholars.

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74. **An Examination of the Claims of Ishmael** as viewed by the Muhammadans, by J. D. Bate. (Lazarus and Co., Banares; Allen and Co., London).

This is in several ways a remarkable book. It professes to be the first chapter of the first section of an immense work that the author has on hand, entitled *Studies in Islám*. This first chapter is, in itself, a book of pp. 352 and xix, including index, of long primer type, 8vo. The fact of its being treated as only a chapter of a larger work, has forced the author into its chief defect, as it has obliged him to carry on a long sustained argument, consisting of many parts without a break. The result is, that it is difficult to find one's way about it. As the work of a Baptist Missionary, it is naturally controversial, and is, in fact, an attack on the Cardinal Muhammadan doctrine that Ishmael, and not Isaac, was the "Child of Promise." It is, therefore, a fitting commencement of a general attack along the whole line of Muhammadan dogma. It is not our intention here to enter into the merits of this old controversy, but we gladly point to this learned work as containing the gist of all that has been said up to date on both sides; and as the arguments of necessity embrace important points in the history, ethnology, and etymology, as well as in the religion of the Arabs, and as the author gives chapter and verse for every statement, the work is a mine of accurate information on most matters which Orientalists hold to be of value. It is to be hoped that the author will be encouraged by its reception to rapidly proceed with the remainder of his *Studies*.

He is, of course, well known for his *Hindi Dictionary*, and now we find him equally familiar with Arabic and the Muhammadan side of an Indian missionary's labours.

75. **Burma, as it was, as it is, and as it will be.**—By T. G. Scott (Shway Yoe) (London: Redway).

This little book is the outcome of a lecture delivered before the Society of Arts, and is in reality a rapid popular sketch of the History, Country, and People of Burma, written with literary skill, and in the lively style that distinguishes its author.

There is, of course, little that is new in it; but the chapters on the Country and the People are written as only he can write who has a close practical acquaintance with both, and come therefore with a force that the mere student of books can never hope to rival. The historical chapter is a rapid—and withal an accurate—survey of the known facts about the history of the Burmese, which belong to the useful sort. They remind us very much of those sections marked "History" in an Indian Gazetteer or *Settlement Report*, where the ancient history is dismissed in a very few words, and we are brought at once to events which will directly elucidate modern facts. The book is, however, readable throughout; much of it contains, as we have above observed, information at first hand, and all its pages bear the stamp of a careful consultation of the best authorities procurable. Can we say anything better of a purely popular work?

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76. **A Dictionary of Islam.**—By T. P. Hughes, B. D., M. R. A. S., &c. (Allen & Co., London).

This great work follows the same lines in cyclopædic form as the author's short and, we must say, wonderfully accurate *Notes on Muhammadanism*, published in 1877. To the former work we have often had occasion to refer, and have always done so with the certainty of finding correct information on the point looked for. That the volume before us has the same high claim on our confidence there can be no doubt,—so abundant are the signs of the care bestowed on it throughout its 750 closely printed pages.

The author has wisely, in a first edition at any rate, limited himself to an exposition of the Sunní variety of the Muhammadan faith, treating the Shí'as and Wahhábís as dissenters, and noting the differences in their doctrines from those of the Sunnís. Keeping in view the numerical strength of the great sects of Muhammadanism, this is undoubtedly the correct method of dealing with Islám as a whole. Comparatively small as the number of the Wahhábís is, Mr. Hughes is quite right in paying such special attention to their tenets as his articles prove him to have given them, since, as the Puritans of Islám, they have better preserved the original teachings of that faith than its other followers have done. As a proof—if proof were wanting—of the great care taken to include everything that bears upon or can elucidate the faith of Islám, Mr. Hughes has treated Sikhism as one of its sects, because Gurú Nának really intended his doctrines to be a compromise between the two great faiths of the Panjáb in his day—Muhammadanism

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and Hinduism; and we would recommend the reader to study the article *Sikhism* contributed by Mr. Pincott as one of the best expositions of that ill-understood belief that has as yet been published.

The illustrations are very numerous and an admirable help to the elucidation of the descriptions in the purely descriptive articles. We specially note those under Prayer, Shoes, Muharram, Masjid, Marriage, and Writing. This last article, which is, by the way, from the pen of Dr. Steingass, is a capital *résumé* of the subject and the illustrations of the various scripts, though somewhat incomplete, are excellent of their kind.

Mr. Hughes is to be congratulated on the success which has attended his efforts to present a trustworthy and unbiassed account of one of the great religions of the world to those who care to study it, and the much-maligned missionary body in India on this fresh proof that its members—at any rate the leaders amongst them—do throughly understand the belief of those whom they have undertaken to convert to the doctrines of Christianity. Quite lately we had the pleasure to note the splendid mastery of his subject exhibited by the Rev. T. D. Bate in his *Claims of Ishmael*,—though this was a book of another class to that under review and the work of a missionary belonging to another sect.

With the *Dictionary of Islám* on his shelf, no writer can be excused from mis-statements regarding the commonplace of Muhammadanism; no Government official, no Christian missionary, and no Oriental traveller from ignorance on matters that require his attention.

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77. The Life of Buddha and the Early History of His Order.—Derived from Tibetan works in the *Bkahgyur* and *Bstanhgyur*. Followed by notices of the early history of Tibet and Khotan. Translated by W. Woodville Rockhill. (London: Trübner and Co.).

To the already numerous lives of Buddha that have appeared within the last twenty-six years, since the first edition of Bishop Bigandet's was published, Mr. Rockhill has added still another. Being a translation from the Tibetan, however, this volume has a special interest, and will be welcomed by scholars. The Tibetan *Dulva* or *Vinayapitaka*, which is probably the oldest and most trustworthy portion of the *Bkahgyur*, contains many historical or legendary texts, together with *Játtakas* (several of which are not found in the Páli versions), *Avadanas Vyákaranas* or prophecies, *Sútras*, and *Udanas*; and the first part of this volume presents us with a full and connected analysis, and frequently literal translations of most of the former, and the more interesting of the latter. Especially important are the accounts of the Councils of Rájagriha and Vaisali, and of the spread of Buddhism in Kashmír (pp. 148-180), taken from the eleventh volume of the *Dulva*, and which differ materially from the accounts previously translated from the Páli and Chinese.

Vassilief, in his unfinished work on Buddhism, has translated the *Samayavadhóparachana chakra* of Vasimatra, on the schismatic schools; and Mr. Rockhill has here added the *Kayabhétro vibhanga* of Bhavya, which immediately follows it in the *Bstanhgyúr* and treats of the same subject; and with the information contained in it he has combined further particulars from the *Samayabhédóparachona chakra* of Vinitadéva, which is a compilation from that of Vasumitra and from the *Bhikshu-varshagrapricha*, and has thus elucidated some obscurities in Vassilief's translation of Vasumitra's work, from which that of Bhavya materially differs.

Two chapters are devoted to the early histories of Bodyal (Tibet), and Liyul (Khotan), which are specially interesting; and in an *appendix* are given extracts from *Bhágavati XV.*, on the intercourse between Mahávíra (*i.e.*, Nigantha Nattaputta), and Gosala Mankhaliputta, translated by Dr. Ernst Leumann, and on the doctrines of the six Heretical Teachers, according to two Chinese versions of the *Samanaphala Sútra* by Bunyiu Nanjio.

In his notes Mr. Rockhill has given everywhere references to the parallel passages in other works on Buddhism and the life of its founder, which will be of great use to the reader. The index of names is full, and the special index of Tibetan words, with their Sanskrit equivalents, will be of use to those who many wish to study the original Tibetan works.

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78. History of Nepal.—Translated from the Parbatiya, by Munshi Sheo Shankar Singh and Pandit Srí Gananand. Edited by Daniel Wright, M. D. (Cambridge University Press).

This is a translation by the Mír Munshí of the British Residency at Khátmándú of a MS. *Vamsávalí* or Genealogical History of Nepál, aided by Pandit Srí Gánánand of Pátan, a representative of the family of the professional genealogists of the country. The original MS. is in Parbatiyá, mixed with Sanskrit and Newárí. Dr. Wright, the editor, formerly Residency Surgeon at Khátmándú, has edited it, so far as an editor with no profession to Oriental scholarship can do so, from personal observations extended over several years of residence in Nepál. In this work he has received the aid of Professors Cowell, Eggeling, and Wright. The work is illustrated with chromolithographs based on native drawings.

Such a work, therefore, gives the native view of the local history, and must be taken for what it is worth; but in view of the revived interest in ancient Nepálí History, consequent on the recent discoveries of inscriptions in that country more than once alluded to in the last volume of this Journal, the work is undoubtedly one that students should keep by them.

The appendices are very interesting and useful, being a list of the musical instruments used in Nepál, of the agricultural instruments, of the coinage, weights and measures, and measures of time, a Parbatiyá and Newárí Vocabulary, several Newárí songs in original with rendering, a bardic list of the kings of Nepál, and a long catalogue of Sanskrit MSS. collected by Dr. Wright, and now in the Cambridge Library.

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PUBLISHED MONTHLY.

Price, including postage, 16 shillings for a Vol. of 24 numbers from April 1884.

FOR SALE AT

LIBRAIRIE, EMILE LECHEVALIER,

39, Quai des Grands Augustins, Paris.

THE "ORIENTALIST,"

A MONTHLY JOURNAL OF

ORIENTAL LITERATURE, ARTS AND SCIENCES, FOLKLORE, &c., &c.

KANDY, CEYLON.

PRINTED AT THE EDUCATIONAL PRESS, BYCULLA, BOMBAY.

Annual Subscription in advance, exclusive of Postage, Rs. 6, or 12s.

All communications to be addressed to the EDITOR, *Trincomalie Street, Kandy, Ceylon.*

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No. 38]. NOVEMBER 1886. [Vol. IV.

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A MONTHLY PERIODICAL.

VOL. IV.] NOVEMBER 1886. [No. 38.

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Aden, Afghanistan, Assam, Bengal, Bombay, Burma, Ceylon, Chamba, China, Deccan, Hankow, Himalayas, India, Johor, Kashmir, Kumaun, Malacca, Nepal, North-West Provinces, Oudh, Panjab, Siam, Singapore, Straits Settlements, Sumatra, Tibet.

RELIGION.

79. **North-West Provinces — Religious aphorisms from the Muzaffarnagar district.**—Continued from Vol. IV, note 7.

(13). *Man ki sansé chhorkar, ré! Nihché bhajlé Rám, ré! Manukh majúrí det hain, ré! Kyá rakhéngé Rám, ré!*
Give up all doubts and truly adore Rám! If a man pays every one his due wages, Rám will never withhold his!

(14). *Rúp húá to kyá húá, ré? gun bin nahín kabúl ré! Paré sarðho kaval ko, mahék binákyá phúl, ré.*
What is beauty alone? Without good qualities it is not accepted! You may admire the lotus flower, but a flower without scent is no flower at all!

(15). *Prítajo kíje ék sé, sé, jáse man patiyáé ré! Janén janén ki pít se, ré, janam akárath jáé, ré.*
Fix your affections on one whom you can trust.
Friendship with anybody and everybody makes life useless!

(16). *Prítaj kíjo chatur sé, ré! chatur prít ki láj, ré! Nau jojan jal mén basé, patharí tajé na ág, ré!*
Let your friendship be with the wise! A wise man is the guardian of friendship.
The flint will never fail to give a spark, even if it be nine leagues deep in the sea!—*W. Crooke: Eta.*

---

80. **Ceylon—Buddhist Funeral Service—Siamese Sect.**—Continued from Vol. IV, note 3. A near relative of the deceased then hands over the cloth to the priests. All the priests hold it, leaving a part to lie on the lid of the coffin, and repeat the following stanza three times, the people as before repeating it after them:—

"*Anichchá vata sankhára uppádava yadhammino. Upajjitva nirujjhantí tesan vúpásamo sukho.*

Surely all organic and inorganic matter, which is liable to existence and change, is temporary. Having been born it perishes. Its extinction is happiness."

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The priests then chant the following verses three times:—

"Yathá vári vahá púrá paripurenti sága ram, evameva ito dinnan petánan upakappati. Unname udakan vattan yathá ninnan pavattati, Evameva ito dinnan petanan upakappati.

As the waters (after) having filled the streams, fill the ocean, even so the merit of this gift reaches the departed. As the rain-water falling on the high ground reaches the low ground, even so the merit of this gift reaches the departed."

Whilst the two last verses are being repeated, a relative of the deceased keeps on pouring water from a spouted vessel (*kotalé*) into a basin, in illustration of the statements in the verses, repeating to himself at the same time the following words:—

"Idau me nátínan hotu: sukhitá hontu nátayo. Let (the merits of) this be to my relations; let my relations be happy."

The cloth is then taken away by the priests, and is either divided among themselves or given to anyone they may choose. Sometimes it is taken for general purposes.

Some priests observe what is called the *pánsukúlikangaya*, that is, they wear nothing but a robe made of a cloth thus received, or picked up at a burial-ground. In ancient times the corpse was enveloped in a cloth, and thus thrown into the cemetery. A priest was allowed to take this cloth and to convert it into a robe, and to wear it, meditating, at the same time, on the uncertainty of existence.

It is supposed by the Buddhists that if anyone takes *pansil*, that is, repeating the words "*pánátipáta veramanísikkhápadan, &c.*," after making Buddha his doctrines, and the priesthood his refuge, he is freed for the time from the demerits therein enumerated, and that the merits of any act performed in that state are redoubled.—*W. P. Ranesingha*, in the *Orientalist*, Vol. I, p. 117.

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81. **Nepal—Gorakhnath.**—Continued from Vol. IV, note 4. He carried Karkotaka in his pen, and whenever they had to cross a river or a bad road he took out Karkotaka, who carried them over it. After encountering many frightful objects, placed in their way by gods and devils, they reached the Kápótal Mountain, and the *ácháryа* began to perform a *puraschárana* to invoke Áryávalokitésvara; whereupon the latter, in his residence in Sukhávatí, began to think that in Nepál (which had been a lake for the residence of Págs, where Bipaswí Buddha sowed a lotus seed, where Swayambhú appeared in the form of light, which Manjusri Bódhisattva peopled, and gave a ring to, and where he himself, after visiting Swayambhú and Guhjéswarí, stationed the gods to protect the people and country), Gorakshanátha, in order to see him, which he could have effected by meditation, was performing *Págasádhana, i. e.*, bringing the Págs under his control.

He therefore said, "why has he done this mischief? Have the gods not been able to rescue the Págs? The people, instead of assisting and protecting their fellow-creatures, must be bent on wickedness."

He accordingly determined to go to the valley of Nepál, to station gods expressly to protect the country, and to prove that he, whose name enabled Bandhudatta to rescue Karkotaka, possessed much power. Áryávalokitésvara then left Sukhávatí, and, resting on the sky, showed himself to Bandhudatta, and after giving him much insight into his secrets, again disappeared. Then he went to reside with a *Yakshiní*, whom he called his mother, and who was named Gyána-dákiní, from being created by Máyá (delusion). Bandhudatta, according to his instructions, recited *mantras* to summon Aryávalokitésvara; but when, through the influence of the *mantras*, he was about to go to Bandhudatta, his mother tried to prevent him.

Such, however, was the power of the *mantra* that he disappeared thence, and, transforming himself into a large black bee, entered into the *kalas*.

Bandhudatta had told the Raja Naréndra-déva to shut the mouth of the *kalas* as soon as the bee entered, but the Rájá having gone to sleep, the bee entered the *kalas* three times without its mouth being closed. At last the *ácháryа*, giving the Rájá a touch with his foot, awoke him, and caused the mouth of the vessel to be closed. The *ácháryа* then worshipped the bee as Matsyéndranátha. The Rájá, however, determined to slay the *ácháryа* because he had touched him with his foot.

After this, Gyána-dákiní, with numerous gods, *yakshas*, and devils, came to attack Bandhudatta, who, being hard pressed, called all the gods in Nepál to his assistance. The Nepálí gods went to the place where Bandhudatta was, and after a consultation, decided that the office of ruler and protector of Nepál should be entrusted to Matsyéndranátha, and Bandhudatta on his part promised to send occasional offerings to Gyánadákiní and the gods, who had objected to Matsyéndranátha's being taken to Nepál.

Having thus satisfied every one, the *ácháryа* worshipped Aryávalokitésvara in the *kalas*, according to the *das-karma*, or ten ceremonies observed on the birth of a child.

When the *ácháryа* was about to depart, Gyána-dákiní asked by what road he intended to

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go back. He replied, "by any way they liked to point out." The gods and devils, who had come from the Kámrúp Mountain, then said that he should take the god by the way of Kámrúp, and that he should leave marks along the road to enable the god to return by the same route. For this purpose, they said they would give him a quantity of *dévadáru* (deodár) seeds to scatter as he went along. The *ácháryа* agreed to this, but stipulated that the god should only return as far as the *dévadáru* trees produced from this seed extended. The gods, *bhúts*, *prêts*, *pisáchas*, *yakshas*, and *gandharvas* agreed to this; whereupon, by means of a *mantra*, the *achárya* parched the seeds, and carried away the god, scattering the parched seed as he went, and thus he reached the Kótpál Mountain.

This Kótpál Mountain got its name as follows:—In the Satya Yuga, when Nepál was a lake, Bipaví Buddha had sown a lotus seed, from the flower of which the form of light had issued. In the Tréta Yuga, Manjusrí Bódhisattva, coming from Matía-chín had cut a passage to let out the water through this mountain, which he named Kótpál.

After propitiating the gods, *daityas*, *gandharvas*, *yakshas*, *rákshasas*, &c., who had come from the Kámrúp Mountain, Bandhudatta sent them back. Then *he* worshipped the *kalas* in which Áryávalokitésvara was, and invoking all the deities of Nepál, he held a great *játrá* on the banks of the Bágmatí, as he entered Nepál; and now he scattered the unparched *dévadáru* seeds along the road, by which they entered the country.

In this *játra*, the *kalas*, in which Áryávalokitésvara was, was carried by four Bhairavas, namely, Hayagríva, Harsiddhi, Tutábáhá of Pachhilu village, and Tyángá. Brahmá swept the road, reciting *Védas* as he did so. Vishnu blew the *sankha*. Mahádéva sprinkled *kalas*-water on the road; Indra held an umbrella; Yamarájá lighted the incense; Varuna sprinkled water from a *sankha* and rain fell; Kuvéra scattered riches; Agni displayed light; Navritya removed obstacles; Váyu held the flag; and Ishán scared away devils. In this manner all the gods showed their respect while bringing in Áryávalokitésvara Matsyéndranátha. These gods, however, were not visible, nor was anything except Bandhudatta and Naréndra-déva. The people only saw Bandhudatta, Naréndra-déva, the málí or máliní, and the gods in the shape of birds and beasts.

Plentiful rain now fell in Nepál. When the procession reached a certain spot they sat down to rest, and here Harsiddhi Bhairava, in the shape of a dog, barked and said "*bhú*," which Bandhudatta explained to the Rájá Naréndra-déva to mean "birth-place," and that they were to consider that Matsyéndranátha was born on this spot. In honour of the *Amaras* or gods who came so far in company with them, and of the spot thus mysteriously pointed out by the dog, Bandhudatta, after consultation with the Rájá, determined to build a town and name it Amarápurá, and here he placed the *kalas* containing Áryávalokitésvara Matsyéndranátha.

[To be continued.—ED.]

82. **Panjab—The Ravi River.**—The Rávi River—the ancient Airávatí—is very sacred to the Láhorí Hindús, nearly all of whom use it as a sacred bathing-place. Daily bathing therein is by them considered specially conducive to good health. It is also in their ideas a sure corrective in cases of obstinate dyspepsia.—*Chaina Mall: Ambala.*

83. **Panjab Sins and their effects.**—Orthodox Hindús believe that the faithful in the Satyayuga fell merely by friendly conversation with a sinner, in the Tretayuga by touching one in the Dwáparayuga by eating with one; but in the Kaliyuga, or the present age, the faithful fall through their own misdeeds.—*Chaina Mall: Ambala.*

SOCIAL CUSTOMS.

84. **Panjab—Marriage Custom—Flour.**—Among the poorer classes in the Panjáb, twelve *sers* of wheat are sent at marriages to every relative, who return the same ground into flour for the marriage feast.—*Ghulám Hussain Khán: Kasúr.*

85. **Panjab—Sowing Customs.**—When the fields are being sown the cultivators sing:—

Chirí charungí dá hissá:
Ráhí pándhí dá hissá:
Aunde-jáunde dá hissá:
Gharíb ghurbe dá hissá!

A share for the birds and fowls:
A share for the wayfarers and travellers:
A share for the passers-by:
A share for the poor and mendicant!—*Ghulám Hussain Khán: Kasúr.*

86. **Panjab—Bathing in Kartik (October).**—Among the Bráhmans, Khatrís, Arorás, and Baniyás, girls at a well or tank throughout this month daily, just as the first gleam of dawn appears, bathe. Some will do so just before dawn. The object of the younger ones is to procure a suitable marriage, and that of the elder

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ones to procure a good husband in their next birth. Widows will also perform this ceremony to prevent the recurrence of widowhood in their next birth.

After the whole ceremony is completed, a Bráhmaní is fed and presented with cash and clothes according to the family means.—*Chaina Mall: Ambala.*

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87. **Panjab—Snake-charmer's obligations.**—A professional snake-charmer is under a sacred obligation or oath to go immediately to any spot, where his services are required, even if in the midst of his dinner.

The belief is that a properly charmed snake is incapable of inflicting a poisonous wound, hence the urgency in the demands on the charmer.—*Chaina Mall: Ambala.*

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88. **Panjab—The Janeu.**—When an orthodox Hindú goes for a call of nature, he hangs his *janeú* or caste-string on his right ear, called for this reason *janeúki khúntí*, or the peg of the *janeú*. Should he fail to do so, he must procure a new one before he has his next meal.

An old, worn-out *janeú* is thrown into a well or placed on a *pípal* tree, so that it may escape chance pollution.—*Chaina Mall: Ambala.*

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89. **Singapore—Ordeal—Ganju.**—Ganjú is a Malay word applied to a species of ordeal resorted to in order to find out the perpetrator of a crime, when no one in particular is suspected. There are many ways of performing *ganjú*, of which the following are specimens :—

(*a*). Supposing a theft to have taken place in a house, all the inmates are assembled and their names written on the edge of a white cup, on which some sentences of the Qurán are also inscribed. A ring is then suspended by a maiden's hair, and held right over the middle of the cup. It is swung round gently, and the name it first strikes is the name of the thief.

(*b*). A sieve (*nyiru*) is used, on which some mystic sentences are written with turmeric (*kunnyit*). All the household being assembled, a man grasps the *nyiru* by the edge and holds it out flat. In a short time it is seen to wave up and down, and presently pulls away from the man holding it, who follows its lead until it reaches and touches the thief.—*W. G. Maxwell, in Straits Notes & Queries.*

[Ordeal by means of a sieve is practised all over India in various ways.—ED.].

FOLKLORE.

90. **Bombay—The Shaking Tomb of Khetwadi.**—Thousands of natives lately assembled daily at Islámpura, near Khetwádí, to witness the marvellous shaking of a tomb, which, at intervals, seems to oscillate from its foundations. The story goes, that about half a century ago the tomb was erected by the Hálalkhors(scavengers) of the locality, to the memory of a religious guide or *pír* named Jáhid (? Záhir), and that about ten years later it was raised to its present size. The structure consists of a dome supported by four pillars, the whole being about fifteen feet high. Four small minarets surmount each pillar. It is built of bricks brought from the tomb of a *pír* in the village of Dádar, in the Vagad District. Many persons are ready to speak to the fact of the oscillation of the building really taking place. —*Deccan Herald.*

[The above may be well compared with the Shaking Wall of Gurdaspur—(see Vol. II, note 731), and the Moving Tomb at Anjár (see Vol. I, note 910).—Ed.].

---

91. **Oudh—Opprobrious Names—Evil-eye.**—See Vol. I, notes 219, 447; Vol. II, notes 1076, &c.

The following opprobrious names given to boys are common in Oudh. The idea is to avoid the evil-eye.

Kúrá, Gídar, Nakkú, Buddhú, Bikhrú, Hulakú, Nakchhedí.—*Kakku Mall: Faizabad.*

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92. **Oudh—Amulets—Rice.**—Burnt rice from the *janamasthan* or birth-place of Ráma Chandra at Ajudhiá is much valued as an amulet.—*Kakku Mall: Faizabad.*

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93. **Oudh—Cure for snakebite.**—Kill the snake immediately after it has bitten you, and you will not suffer from the effects of the poison.—*Kakku Mall: Faizabad.*

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94. **Oudh—Eighth Child—Luck.**—An eighth child is very unlucky if he be a son, for he will be sure to cause the death of his father.—*Kakku Mall: Faizabád.*

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95. **India—Superstitious Customs connected with Sneezing.**—The varying superstitious customs and beliefs respecting sneezing are rehearsed at considerable length, and with many references to the literature of the subject, by Tylor, in his *Primitive Culture*, i., pp. 88-94. His observations extend to the Zulus, Polynesians, and Muslims, as well as to the Indo-Europeans, but it is only with the latter that I at

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present directly concern myself. The exclamations "God bless you," "*Gott hilf*," "*Felicitá*," are current even at the present day. The question is—Why is it commonly the custom for the bystander, rather than for the sneezer, to repeat the formula?

With reference to this question, I would call attention to a Buddhist "birth-story," which, if it helps us to no conclusive answer, is at any rate interesting as showing the antiquity of these superstitions. This "birth-story" is one of the many tales which Buddha told of his fortunes in previous existences, and is found in Fausböll's *Jattaka*, ii, 15 *ff*. Fausböll has also translated the story proper, but not the introductory incident. I give the gist of it in an abridged translation from the original Páli. The *Bodhisatta*, or one who was to become Buddha in a subsequent existence, may be rendered by "Future Buddha."

"One day, as the teacher (Buddha) was seated preaching in the Royal Monastery, in the midst of the four classes of his disciples, he sneezed. The monks raised a shout and made a great uproar, saying—'May the Blessed Lord live! May the Buddha live!' The noise was such that it put an end to the sermon. Said the Blessed One to the monks,—'Mendicants, in the case of a sneeze, does living or dying depend on the saying of 'Live?'" 'No, indeed, Lord.' Mendicants, you shall not say 'Live' on hearing a sneeze. Whoever shall say it, is guilty of a sin requiring confession and absolution.'

"Now it came to pass that the common people, when they heard the monks sneeze, used to say—'Live, reverend sirs.' The monks had the bad manners not to reply. The people were offended, saying,—'How is it possible for the priestly followers of the Sákya prince not to reply when 'Live, reverend sirs,' is said to them?' The matter was announced to the Blessed One. Said he,—'Mendicants, one could not wish for more superstitious people than are the unconverted. I consent, mendicants, that if any one of you is saluted with 'Live, reverend sir,' he shall reply,—"Long live."

"The monks then questioned the Blessed One:—'Lord, when did the custom of saying 'Live' and replying 'Live,' arise?' Said the Teacher,—'Mendicants, the custom of saying 'Live' and replying 'Live' arose in ancient times.' He then related a story."

"The Future Buddha and his father Gagga attempted to pass the night in a house haunted by a *yakkha* or ogre. This *yakkha* had leave to eat all persons who entered, except such as said 'Live' on hearing a sneeze, and such as said 'Live thou also on hearing a 'Live.' He lived on a pillar. Thinking, 'I will make Gagga sneeze,' he sent forth small dust. The dust entered Gagga's nostrils. He sneezed. His son, the Future Buddha, did not say 'Live thou'; so the *yakkha* came down to eat him. The Future Buddha thought 'this must be the one who made my father sneeze, the *yakkha* who eats every one that neglects to say 'Live' on hearing a sneeze.' So he addressed the first stanza to his father:—

'O Gagga, live a hundred years,
And twenty others added on;
Let no *pisáchas* (goblins) eat me up;
Live thou a hundred autumns yet.'

The *yakkha* having heard the Future Buddha's words, said to himself—'I cannot eat this man because he has said' 'Live;' but his father I will eat.' So saying he went to the presence of Gagga, who, seeing him approach, thought 'this must be the *yakkha* that eats all those who do not say 'Live thou also.' I will say so.' So Gagga addressed the second stanza to his son:—

'Live also thou a hundred years,
And twenty others added on;
Let the *pisáchas* poison eat;
Live thou a hundred autumns yet.'

The *yakkha*, on hearing these words, returned, saying thus to himself:—'These two cannot be eaten by me.'"

Then the Future Buddha reprimands, tames, and converts the *yakkha*, and the story is brought to a close.—*H. C. Warren, in the Proceedings of the American Oriental Society*, May 1885: *Boston*.

[To be continued.—Ed.].

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96. Panjab—Casting out Devils—Jin Khedan—Frensy.—The *Muzaffargarh Settlement Report* gives a curious account of the attacks of frensy to which women become subject at the Alam Pír shrine, where devils are cast out. It is difficult to say how far the fits are involuntary and how far assumed; but the women lose all control over themselves for a time, and are finally carried off by their friends in a state of complete prostration. The people speak of these fits as *jin khedan*, 'to play the *jin*;' and to judge from the narrative of the Settlement Officer, he is fully justified in translating *jin khedan* by 'to play the devil.'

[Frensy of this kind is common in the Panjab, and is undoubtedly genuine for the time being—see Vol. I, notes 585, 451; Vol. III, note 1.—Ed.].

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97. Sumatra—Sumatran Mawas—Legend.—The *ourang-utan* (*simia satyras*), which is found in Sumatra as well as Borneo, where it is called *mias*, is known by tradition to the Malays of the

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Peninsula by the name of *máwas*. The *máwas* is said to inhabit the jungle, and to have a right arm of steel, which can be used like a knife. (See Neubold, *Straits of Malacca*, Vol. II, p. 416). He lives in the trees, and his body is covered with hair; he does not use fire, for fear of accidents, butlives on fruit. Natives are sometimes found to tell of some one who has met one of these beings. The following account is given of one said to have been met with within the memory of a man at Perlak, in Sumatra. A man went into the jungle one day, and was caught by a female *máwas*, who took him in the place of her husband, whom she had lost. In due course she bore him a child. His thoughts were always directed to the means of escape, which he devised by getting the *máwas* to fetch him cocoanuts, from the husk of which he constructed a rope. When she asked him what the rope was for, he said it was to swing a cradle for their child. Her speech is described as resembling that of a *tiong* or *maina*. When the rope was long enough to enable him to descend the tree, he asked the *máwas* to get some *krang* (shell-fish) and *umbut nibong* (the young shoot of the *nibong* palm). When she had gone in search of them he let himself down from the tree, and hastened home to his *kampong*. He had only just reached it when the *máwas* came after him, bringing the *krang*, *umbut nibong*, and their child, and called on him to return to her, but his neighbours came out with lights and guns to his help, so the *máwas* did not venture near; then finding she could not get him back, she threw down the *krang* and *umbut nibong*, and tore the child in half, throwing one-half at her husband, and the other half away, and then disappeared.—*D. F. A. H. in the Straits Notes & Queries: Singapore.*

98. **Bombay—Abusing Mice—Unlucky.**—Mice understand what is said, so never abuse them. If you do they will eat up your clothes or bite you.—*K. Raghunathji: Bombay.*

99. **Bombay—Cradle—Ropes.**—It is unlucky to use hempen ropes for a child's swing-cradle.—*K. Raghunathji : Bombay.*

100. **Bombay—Grind-stones.**—Never sit on the stone of a hand-mill or you will shorten your life.—*K. Raghunathji : Bombay.*

101. **Bombay—Sneezing—Prophecies—Business.**—If any one sneezes after you have prophesied anything, be sure it will come true; but if any one sneeze when you are about to commence any business, be sure that it will fail.—*K. Raghunathji: Bombay.*

102. **Bombay—Ear-piercing—Maternal Uncle.**—It is unlucky to bore a child's ear at the maternal uncle's house.—*K. Raghunathji : Bombay.*

103. **Bombay—Birth-day—Bathing.**—It is unlucky to bathe a child on its birth-day.—*K. Raghunathji : Bombay.*

104. **Bombay—Brooms—Child-birth.**—Never step over a fallen broom or you will cause a woman to suffer extremely in her labour.—*K. Raghunathji : Bombay.*

105. **Bombay—Married Women returning home.**—No married woman should visit her mother's house or return to her husband's house on the sixth of a month. It is most unlucky to do so.—*K. Raghunathji : Bombay.*

106. **Panjab—British Rupees.**—It is popularly believed that the British rupee is spent more quickly than those of the native currencies.—*Ghulám Hussain Khán : Kasúr.*

107. **Afghanistan—Children—Lucky Omen.**—It is the practise in Kábul to throw a sweet bread before a child when it is a year old. If the child take it up, it is an omen of future good luck.—*Ghulám Hussain Khán : Kasúr.*

108. **Panjab—Beautiful Children lucky.**—It is very lucky to have beautiful children, and it will make a poor man into a rich one. On the other hand, ugly children will reduce a rich man to poverty.—*Ghulám Hussain Khán : Kasúr.*

109. **Panjab—Crying Children unlucky.**—It forbodes early misfortune to have a crying child.—*Ghulám Hussain Khán : Kasúr.*

110. **Panjab—Cure for Saya.**—There is a wasting disease to which children are subject in the Panjáb called *sáyá* or *áseh*. The following is the cure for it:—Pass the child seven times under a wooden receptacle filled with well-water, and it will recover. This water, however, should be afterwards thrown on to some waste land, as it would destroy any crop watered by it—*Ghulám Hussain Khán : Kasúr.*

[Compare Vol. II, note 992. I may here mention that the *sáyá* referred to in Vol. II, note 29, is the wasting disease and not the shadow of Vol. I, note 779.—Ed.].

111. **Panjab—Proof of Saya.**—If a child become emaciated, the following test will ascertain if it be from *sáyá* or from any other disease. Take an unused (new) earthen pot, put into it water from seven wells, and bury it under the threshold, and dig it up after seven days. If the

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water has dried up, know that the child is of a surety suffering from *sáyá*—*Ghulám Hussain Khán : Kasúr.*

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112. Panjab—Charms—Cures—Abscesses and Skin Diseases—Shah Hussain.—The following charm is most efficacious in curing *badh* (bubo), *kachhrálí* (abscess in the arm-pit), *kanedú* (abscess in the ear), *pakhlút* (ring-worm), *túl* (scabies).

Ban men jáve mantú pánchon jis ke pút :
Madad Sháh Hussain ki pánchon bhasmá-bhút.

The minister with five sons goes into the jungle,
And by the aid of Sháh Hussain the whole become ashes.

Take some ashes and seven small pieces of salt in the palm of your hand, mutter over them the above charm seven times, throwing some of the ashes over the sufferer each time. The seventh time will cure him! The salt should be then thrown into some well or lake.

An offering to the saint Sháh Hussain, consisting of 5 *chitáks* (10 ozs.) of sugar should be distributed amongst little boys and girls.—*Chaina Mall : Ambala.*

[Who is Sháh Hussain? Is he a local saint? or is he the Imám?—Ed.].

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113. Panjab—Charm—Cure for headache.—

Tel, tel, mahá tel : awal tel mastak charhe.
Rájá parjá pairín paren.
Jo landí ká "már már" karantá, mahá mad karantá,
Soí már sanghirná, soí merí chít.
Khwáj Khijar ki thápná, madad Sháh Madár,
Kar jumal dá berá pár !

Oil, oil, great oil: first put the oil on the forehead.
Let great and small fall at its feet.
The son of the cur that shouts "kill, kill," that is very furious.
To kill him outright is in my heart.
By the favor of Kháwja Khizar and the help of Sháh Madár,
May the boats of us all cross over! (*i. e.*, may we succeed !)

Take some ashes in the palm of the hand with seven pieces of salt, mutter the charm over them seven times, and press the forehead between the thumb and little finger each time. The seventh time the headache will disappear. This charm should be repeated only at sundown.—*Chaina Mall : Ambala.*

[Compare *Indian Antiquary*, Vol. XI, p. 32 *ff.*, for Khwája Khizar—see Vol. I, note 836, &c.; and for Sháh Madár, see Beames' edition of Elliot's *Races of the N.-W. P.*, Vol. I, p. 248 *ff.*—Ed.].

114. Panjab—Omens—Journeys.—If, when starting on a journey, you find a full waterpot, an ass or a serpent on your right, the omen is good. But if you meet three Bráhmans, three carpenters, four Chhatrís, or a number of Bunniyás on leaving your house, the omen is bad.—*Chaina Mall : Ambala.*

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115. Panjab—The song of Alha.—It is very unlucky to listen to the *Song of Alhá*, which is full of heroic deeds and accounts of wars, as the emulation thus excited in the breasts of the hearers is liable to lead to strife!—*Chaina Mall : Ambala.*

[For an account of this celebrated story, see Vol. XIV of the *Indian Antiquary*.—Ed.].

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116. Panjab—Policemen and Jailors.—*Thánádárs*, Deputy Inspectors of Police, *Dároghas* of the *Jihalkhánás* and Jailors are not usually blessed with sons because of the oppressive nature of their calling! But if a member of either of these classes have a son, it is a sign that he is a conscientious man!—*Chaina Mall : Ambala.*

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117. Panjab—Gold anklets.—No Hindú woman will wear gold anklets as that would arouse the jealousy of Lachhmí, the Goddess of Wealth, and bring about loss of means.—*Chaina Mall : Ambala.*

[This superstition is an important one, and must have a considerable practical effect on the jewellery trades.—Ed.].

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118. Panjab—Plantain and mango leaves.—Plantain and mango leaves are specially sacred in the Panjáb among the Hindús, and are used in almost all auspicious occasions. The Hindús are also fond of placing their sacred books (*kathás*) between small posts covered with these leaves when reading them.—*Chaina Mall : Ambala.*

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119. Panjab—Wood-cutters and Kiln-owners.—Wood-cutters and kiln-owners never prosper in the world, because the former destroy life in the shape of trees, and the latter in the shape of animalculæ and insects when burning their bricks.—*Chaina Mall: Ambala.*

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120. Panjab—Cure for spoiled dyes.—Dyers entertain a strong notion that when their dyes through any accident are spoiled they must tell some wonderful and incredible story, because this will cause their hearers to speak evil of them, and thus their own sin—which caused the dye to fail (!)—will be transferred to those who have reviled them. The dye will then be relieved of its burden and come all right again.—*Chaina Mall : Ambala.*

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LANGUAGE.

121. **North-West Provinces—Some senses of Hindustani verbs.**—

(*a*). *Bahánā*, to cause to flow.
Ansú bahánā, to shed tears.
Páni bahánā, to let loose water.

(*b*). *Bítnā*, to undergo.
Kafan bítnā, to lay out (a dead body).
Kapre bítnā, to fit on clothes.

(*c*). *Chhútnā*, to be set free.
Tap chhútnā, to recover from a fever.
Nák chhútnā, to bleed from the nose.

(*d*). *Dekhnā*, to see.
Nárí dekhnā, to feel the pulse.
Khwáb dekhnā, to dream.

(*e*). *Ghisnā*, to rub.
Shist ghisnā, to take aim.
Nák ghisnā, (*lit.* to rub the nose), to punish severely.

(*f*). *Gárhnā*, to bury.
Qadam gárhnā, to stand steady.

(*g*). *Jatánā*, to make known.
Dosti jatánā, to be friendly.

(*h*). *Pernā*, to press.
Bíj pernā, to sow.

(*i*). *Chalánā*, to make to go.
Jaház chalánā, to sail a ship.
Tír chalánā, to shoot an arrow.
Barchí chalánā, to hurl a spear.
Patthar chalánā, to throw a stone.
Bandúq chalánā, to fire a gun.
Talwár chalánā, to give a sword-cut.
Katár chalánā, to stab with a dagger.

(*j*). *Kasnā*, to tighten.
Kamar kasnā, to gird up the loins, to get ready.
Tang kasnā, to tighten a horse's girths.

(*k*). *Khainchnā*, to pull.
Khál khainchnā, to skin.
Dand khainchnā, to practice gymnastics.
Lakír khainchnā, to draw a line.
Ilzam khainchnā, to find fault.
Nám khainchnā, to give a name.—*R. C. Temple: London.*

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122. **North-West Provinces—Idiom—Nil ka mat bigarna.**—*Níl ka mat bigárnā* is a Hindi idiom meaning, literally, to spoil the indigo vat, and figuratively to be persecuted by bad fortune.—*Chaina Mall: Ambala.*

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123. **Malacca—Ophir—A derivation.**—The statement often quoted by writers and compilers that the natives of Malacca call their gold mines *ophirs*, has always astonished me, for I know of no Malay name for a mine in any way resembling the word given.

The author of *Sarong and Kris* quotes Dr. Kitto's *Encyclopædia*, and Dr. P. Poire, a French author, who wrote, in 1797, in support of it. I think I have found in a paper in the first volume of *Asiatic Researches*, 1784, the foundation of the often-repeated argument "in favour of the mount in the Malay Peninsula being that of Scripture," to quote Major McNair. A Mr. Macdonald writing about the gold of Limong, in Sumatra, says:—"It is more than probable that Sumatra must have been the ophir of Solomon's time. This conjecture derives no small force from the word *ophir* being really a Malay substantive of a compound sense, signifying 'a mountain containing gold!'"

Can any one explain how this derivation is arrived at?—*W. G. Maxwell, in Straits Notes & Queries.*

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124. **Straits — Johor — Johore — Orthography.**—There seems to be a dispute as to whether the spelling of the well-known Native State should be Johor or Johore. Raffles, whose references to Johor are very numerous in his *Essay on the Malayan Nation*, published in 1815, in Vol. XII of the *Asiatic Researches*, spells the word without the final *e*. In Du Bois' *Vies des Gouverneurs Generaux* (The Hague, 1763), also Johor is the orthography employed. To go back further still, the early factors in the service of the East India Company (1607-1616) spelt the word Jor or Jhor. See *Calendar of State Papers*, Colonial Series.—*W. G. Maxwell, in Straits Notes & Queries.*

GEOGRAPHY.

125. **Assam—Tibet—Early Expeditions to Tibet from Assam.**—Captain Wilcox's expedition to the aboriginal tribes of Assam was in the year 1827.

In 1836 the friendly villages, as far as the Dilli river, were visited by Dr. Griffiths.

Lieutenant (afterwards Colonel) E. A. Rowlatt, in 1845, penetrated to the Dú, and up that river, in a northerly direction, to the village of Suppang, where he met some Lámas, as all Tibetans in this locality are called.

In 1851 the French Missionary, M. Krick, accompanied by a Kámtí chief from the neigh-

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bourhood of Sadiyá, the well-known Chokeng Gosáin, started on his mission to Tibet. After passing through the friendly villages, he appears to have been so guided as to avoid the hostile clans, including that of the formidable Jingsha; but in passing near the chief's residence, a young girl significantly pointed out to him the spot where two pilgrims from India had not long before been massacred, and intimated that a like fate awaited him if he were caught. However, he reached in safety the Tibetan village of Walong, where he was well received. Proceeding onwards from that village, he found himself in a country presenting a strong contrast to the rugged, grand, but uncultivated tracts he had recently been struggling through. The valley of the Bráhmapútra expanded, presenting a succession of well-cultivated fields. The inhabitants, their houses, and the pine forests covered the hills, most luxuriant on their crests. The alluvial soil below, watered by numerous small streams, is described as producing groves of bamboos, orange trees, citron, peach trees, and laurel. Two marches through such scenery brought him to Sommen. This village is composed of about a dozen houses, irregularly grouped on a hill in the midst of evergreen trees, half a mile from the bank of the Bráhmapútra. As far as the eye could see, the view up the valley gave a succession of cultivated fields, herds of oxen, horses, asses, and mules; and three miles to the north, Rímá Kot, the residence of a governor, was discovered. Unfortunately, M. Krick's resources were exhausted in making his way through the Mishmí country; and finding the people, when the novelty was over, disinclined to support him gratuitously, he was under the necessity of returning. On his way back he stopped at Jingsha's village, and was very roughly received; but having medically treated a sick member of the family, who, fortunately for the Abbé, recovered, he was allowed to depart in peace, and pursue his journey to the plains unmolested, and he reached the frontier post of Saikwá on the 28th March, 1852.

In 1854 the Rev. M. Krick, with a colleague, the Rev. M. Burri, escorted by the friendly Mishmí Chief Kroshá, again proceeded to Tibet, and, by a different route, marched in safety to the Tibetan villages he had visited in 1852; but unfortunately in his journey across the mountains, he gave dire offence to an independent Mishmí Chief called Kaisa, refusing to submit to his extortionate demands, and making a circuit to avoid passing through his territory. The incensed savage armed, followed the party to Sommen, and in utter disregard of the authorities at Rímá, attacked and murdered the two priests, carried off all their property as plunder, and their Singpho servant as a slave.

HISTORY.

126. Panjab—Chamba—A chronicle of Chamba.—Continued from Vol. IV, note 49.

Síla Varmma was succeeded by six Rájás in due succession, but the sixth Rájá, Ashtha Varmma, 24th of the line, had no son; so he was succeeded by his younger brother Dhála Varmma, the 25th Rájá. After this there is nothing to chronicle until we come to the 31st Rájá, Vijaya Varmma.

This Rájá is described as a wise, generous, ambitious, and clever man. He invaded Kashmír, Ladák, and Yárkand with a small army, and brought back much plunder and many prisoners.

We next hear of Akshita Varmma, the 35th Rájá who died childless, and was succeeded by his brother, Madana Varmma.

We next find Bairi Varmma, the 40th Prince ruling in Chambá in 1387 Sambat, or 1330 *A.D.* The chronicle gives the duration of these 40 reigns as 576 years, or about 14 years a-piece, which is a fair average. This would fix the starting point of the history at 754 *A.D.*

This Prince's grandson, Bhavit Varmma, reigned from 1404 to 1435 *A. D.*, and was followed by his son, Sangrám Varmma, who died in 1469. After him there were two unnamed Rájás in the next 11 years, but the last of these was succeeded by Anand Varmma, who reigned till 1502.

This Prince was pious, and is said by his devotions to have attained to miraculous powers. The following story is told of him:—He married the daughter of the Rájá of Kángrá, and when he went to fetch his bride, the latter determined to test him, so he had a drinking vessel made for him with three spouts to it, so that in whatever way Anand Varmma might drink from it he would be wetted. He also had all the food placed just out of his reach. However, when the bridegroom lifted up the drinking vessel, two snakes were created in the water and stopped up two of the spouts, and the food miraculously moved to where he sat.

He was succeeded by Ganesh Varmma, who reigned from 1502 *A. D.* to 1540, and built a fortress named after him. He had six sons, of whom the eldest, Partáp Singh Varmma, succeeded him; and from the second, Jít Singh Varmma, there sprang three clans of Rájpúts of the Kángrá Hills. Thus Jít Singh had three sons. From the eldest, Bijlú, came the Bijlú Rájpúts; from the second, Ranpat, the Ranpatís; and from the third, Jagat, the Jagatís.

Partap Singh reigned from 1540 to 1583, and was a good and kindly ruler. He was very anxious to finish the temple of Lakshmí-Náráyana

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begun so long ago, but he had not sufficient means, so he consulted his ministers, who could suggest no means of raising the wind except a poll-tax. He was loth to do this, and was revolving the question in his mind, when Lakshmí-Náráyana appeared to him in a dream, and told him that the means for his temple would be forthcoming. Just as he was explaining his dream to the Court, a farmer from the village of Haul presented him with a nugget of copper ore which was found on a spot, where was afterwards discovered a most extensive mine. From this mine was found copper enough to supply all the metal necessary for the building and the money too!

This Rájá also had a fight with the Rájá of Kángrá, whose younger brother was slain, and whom he defeated, annexing the town of Charigarh, and bringing into subjection the State of Goler, with all its paraphernalia of government.

He was succeeded by Rájá Bír Bhánu, who died in 1589, and was followed by his son, Balibhadar, who had a long reign till 1642. He was much beloved, and was nicknamed by the people in gratitude for his good deeds, Balikarn, after the heroes Bali and Karna, whose qualities he was considered to combine! He was a great believer in, and a friend to, the Bráhmans, on whom he daily lavished gifts, and he also freely endowed the temple of Lakshmí-Náráyana. His nobles, however, disliked this profusion and feared for the treasury: indeed the Prince himself came to feel the want of money after a while, for it became difficult to follow his favourite custom of alms-giving to the Bráhmans. His management was lax, too, and the revenues from Ladakh were much diminished.

His son, Janárdhan, was prevailed upon, between 1613 and 1623, to depose him and establish a more settled government, and this he did; but even in his retirement on his private estates, his father continued to lavish gifts on the Bráhmans, till he had given away all his lands, and had to live in the open, and was nearly starving. Janárdhan, however, came to the rescue, and gave him lands enough to continue gratifying his craze for gifts.—*W. B.: Gujrat.*

[To be continued.—ED.].

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127. Aden—The origin of the Shawabi Tax.—The Kings of the Baní Zaria were unacquainted with vessels of war, and remained so until the arrival in Yaman of Shamsu'ddaula Turán Sháh *bin* 'Ayúb, who brought with him some war vessels. After him Othmán *bin* 'Ali Az-Zanzibílí At-Takrítí became ruler of Aden, and the war vessels remained with him until he fled, and Saifu'l-Islám Taghtagín *bin* 'Ayúb entered Yaman, and one of the most sagacious of the inhabitants counselled him, saying:—"How do you consider it lawful to take customs from merchants?" He replied:—"I do as the kings of the Baní 'Ayúb did in following an old custom." The man then said:—"They used to take it from the people by force, but do you take it in such a way that you may obtain the thanks of the people?" Saifu'l-Islám replied:—"And how can I do that?" His adviser said:—"Send these war vessels to sea, that they may protect the merchants from pirates, and so have honourable employment instead of lying uselessly rolling in the sun." He said:—"By God, you have come with good advice;" and he despatched the vessels to India, where they were stationed off Rás Manádih to protect the merchantmen from the attacks of corsairs, and they remained thus until the year 613 *A.H.* (1216 *A.D.*). After that there came to him some of the chief men, and said:—"God perpetuate the reign of our Lord the Sultán, in that His Highness's treasury expends every year on the war vessels 50,000, or 60,000 *dínárs* without any return; but if His Highness were to take this amount from the merchants it would be no loss to them." He said:—"How is that?" They replied:—"On every 1,000 *dínárs* of customs let there be taken also 100 *dínárs* for the war vessels, which will be for His Highness, and it will not burthen the merchants much." And this plan was adopted in the days of the Daula Al-Mas'úd *Yúsaf bin* Muhammad *bin* 'Ali Bakr *bin* Ayúb, and it remained so until the year 625 *A.H.* (1227 *A.D.*).—*Táríkh Al-Mustábsir.*

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128. North-West Provinces—Kumaun—History of Kumaun.—Continued from Vol. IV, note 48.

The Gurkhás had absorbed Kumáun with the greatest ease, and were trying to absorb Garhwál also, when they were recalled home by a Chinese invasion of Nepál. Of the Chino-Nepálí war which followed, little is known except that, ever since its conclusion in 1792, the Nepálís have sent tribute to China. In 1803 they again attacked the Rájá of Garhwál, who, but a year or two before, had succeeded in clearing the Dún of a fresh invader, the Rájá of Sirmúr. The Garhwál Chief was slain in battle near Derá Dún, and the Nepálís remained in undisputed possession of what are now the Himálayan Districts of the North-West Provinces and the Native State of Garhwál.

So tyrannical was the Gurkhálí rule that when a hillman wishes to protest in the strongest terms against any oppression to which he thinks himself subjected, he exclaims that the Company's *ráj* has been replaced by that of the Gurkhás. At the foot of the Garhwál hills the Nepálís established posts, where the conquered highlanders were sold as slaves to dwellers in the plains. In Ku-

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máun the sale of revenue defaulters as slaves was indeed forbidden; but revenue defaulters did not always gain by this prohibition. Thus, on one occasion, difficulties having occurred in the collection of a new tax, the headmen of 1,500 villages were, by means of a treacherous pretext, assembled and slaughtered in cold blood. Treason and cow-killing were, however, the only offences legally punishable with death, and in Garhgáun, a royal village of the Tarái, criminals found a city of refuge, for if once they succeeded in settling there they received a free pardon. The criminal procedure was a cruel system of ordeals, from whose red-hot iron and scalding oil the prisoner, whether innocent or guilty, could scarcely escape unscathed and unconvicted. On the whole, it is not surprising that under Nepálí rule villages were deserted and tillage waned.

At the end of 1814, in consequence of repeated Gurkhá encroachments on British possessions in the submontane tract, began the Nepálí War, and by the middle of May 1815, the Gurkhás had agreed to surrender the whole hill country from the Satluj to the eastern border of Kumáun. Differences, which arose during the negotiations for a treaty, led to a brief renewal of hostilities, which were, however, brought to an end by Ochterlony's march on Kátmándú. The treaty was finally ratified at the end of 1816. Retaining Derá Dún and what is now British Garhwál, the conquerors restored Tihrí or Native Garhwál to Sudarshan, son of Rájá Praduman.

The history of the hill districts during 71 years of British rule has been peacefully uneventful. It may be mentioned, however, as a sign of the backwardness of our early administration in those parts, that up to 1836 suits relating to the barter and sale of household and farm serfs were regularly heard by the courts.

ARTS AND INDUSTRIES.

129. **Siam—Manufacture of Paper.**—Native paper is manufactured in Siam from the bark of a tree called *tau koi*, and the following is the process of manufacture.

The smaller branches of the tree are cut and steeped in water for two or three days, the bark then is stripped off and brought in bundles, and sold to persons who make the paper.

The bundles of bark are put in water for two or three days by the paper-maker, and having been cleansed from dirt, are taken out and steamed over a slow fire for two days, a little clean stone lime being sprinkled through the bark. It is then steeped in water in earthen jars, and more lime is added. After a few days it is taken out of the jars, and having been well washed to free it from the lime, it is beaten with a mallet until it becomes a mass of soft pulp. A frame of netting, about six feet long, and of width varying from eighteen to five inches, is set afloat in water, and the pulp, having first been again mixed up in water, is skilfully poured out on to the frame so as to be equally distributed over it. The frame is then lifted out of the water and a small wooden roller is run over the surface of the pulp. By this process the water is squeezed out and the pulp pressed together. The frame, with the pulp on it, is then set to dry in the sun, and in the course of about ten hours it is quite dry, and the sheet of paper is then lifted off the frame. The surface is then smoothed by applying a thin paste of rice flour, and then rubbing it with a smooth stone.

A black paper, which is written on with a slate pencil, is made by colouring the surface with a mixture of charcoal.

The paper-making industry in Siam is burdened by a heavy tax varying from 7 per cent. on the best quality of paper to 100 per cent. on the commoner sorts. Native manufacturers are but few, and in consequence of this heavy impost the industry itself cannot develop to any considerable extent.

130. **China—Hankow—The art of tanning.**—The general process of tanning at Hankow, in China, is as follows:—A vat is prepared—generally sunk in the ground—capable of holding about thirty hides. These are covered and left to soak in a solution of lime, called by the natives "milk of lime." They are kept in this bath sixteen days and upwards, according to the season, cold weather requiring more lime than warm.

The hair is then loosened, and the hides are taken singly, spread upon a bench, and thoroughly put through a scraping process to remove the hair and offal from the flesh. The tool used for this purpose is of peculiar construction. It is shaped like the capital letter H, one side being a steel or iron blade, and the other the handle, the cross-bar merely connecting them. The blade is about a foot in length, and the handle two or three inches less. The workman places the handle against his breast for greater ease and power, and with this forcible application of the tool to the hide the hair is speedily removed. The hide is then turned with the fleshy side up, and by a similar manipulation all offal is removed, and the hide is reduced to a uniform thickness. A thorough washing follows, and the skin is cleansed of all remains

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of the lime. The refuse hair is saved for agricultural purposes, and the scrapings of the fleshy side are boiled down for glue.

After the cleansing the hides are subjected to a vigorous rubbing with a heavy sandstone, or similar article, until both sides are thoroughly smooth. When this process is completed a strong decoction of nutgall is sprinkled over the green leather, and then the tanning is commenced. The nutgalls are boiled in water over a slow fire until they become liquified, and the strained liquor furnishes all the tannin used. Nutgalls are abundant in the districts furnishing exports to Hankow, and considerable quantities are sent to the United States.

The next process to which the skins are subjected is as follows:—A kind of furnace is built underground with an opening in circular form, from which a dense smoke issues when the fuel is fired. The fuel required is either wheat, straw or a species of grass gathered from the mountain side; it is believed that nothing else will answer the required purpose. For the space of seven days the hides are passed backwards and forwards through the smoke issuing from the furnace, and unless it is to be blacked, the tanning of the leather is thus completed. If it is to be blacked, a liquor of vinegar in which iron has been left to corrode, or a solution of nutgalls and copperas, is ordinarily used, but at times simple lamp-black is employed.

The yellow-brown colour given to the leather by the smoking process is considered to be of remarkable beauty, and is therefore greatly preferred by manufacturers and wearers. The leather is made soft by sprinkling it with saltpetre during the smoking, accompanied by repeated and violent kneading of it, drying it in the air, instead of by exposure to the sun. The strength of the solution of saltpetre as applied is said to be kept secret, no apprentice being initiated to the knowledge of it until he had served for three years.

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131. **North-West Provinces—Spider Silk.**—Mr. Duthie in *Sahdranpur Gardens Report* for 1885 has much to say regarding spider silk, a subject that promises to be of much economic importance in the future.

Returning from an expedition to North-Eastern Kumáun, Mr. Duthie says he was much struck with the abundance of spiders' webs in the neighbourhood of Bhím Tál. These webs were unusually large, very strong, and of a beautiful golden colour. They were stretched often two or three deep between the branches of the trees and on every bush near the shore of the lake, each web containing one or more fine large spiders with black and yellow bodies.

After arriving at Saháranpur, Mr. Duthie says he noticed in one of the numbers of the *Indian Agriculturist* (October 18th, 1884, p. 513), a short article on "Spider Silk," in which the writer, after giving instances of enormous cobwebs which have, from time to time, been observed in various tropical countries, goes on to say, "but the latest addition to our knowledge of spider silk comes from the Paris Ecole Partique d'Acclimation, a member of which has discovered an African species, which spins a strong yellow web, so very like the product of the silk-worm as to be scarcely distinguishable from it. This promises to be a fibre of commerce of the future, as after a close investigation, a syndicate of Lyon's silk merchants has reported in its favour, and the great difficulty of procuring it in sufficiently large quantities for the loom has been overcome by the fact that there is no difficulty in acclimatising the spider in France."

Mr. Duthie obtained from Bhím Tál some of the webs and the spiders. The former was submitted to Mr. T. Wardle, and the spiders were forwarded to the Rev. O. P. Cambridge. Mr. Wardle reported that the fibre was evidently of a silken nature, and, like silk, was loaded with a gummy substance. In a boiling soap solution this gum or varnish dissolves, leaving the fibre apparently pure and of the nature of fibrin, if not identical with it. From careful micrometric measurements it seems that it has a considerably finer thread or fibre than silk. "The average strength of the spider silk is proportionately greater than that of silk, a single fibre of the spider silk breaking with an average weight of 2¼ drams avoirdupois, whilst that of China silk breaks at 2⅛ drams."

Mr. Wardle continued:—"The most curious property of the fibre is its elasticity, which is considerably greater than that of silk: 30 centimetres of it will stretch to an average length of 36·6 centimetres before breaking; while China silk will only stretch to 34 centimetres. Like silk, this spiders' web silk is lustrous, and has a round fibre. Its coating of gum or varnish is disproportionate to the weight of the silk. On boiling with soap it lost 7¼ ozs. per pound, that is, 1 lb. of the spider silk discharges 7¾ ozs. of gum. With silk, the proportion is much less, seldom being over 25 to 30 per cent. The fibre appears to dye readily. I believe that, if it can be obtained in quantity, it might be packed in bales and sent to England, where it would readily find a market for being carded and spun into silk threads for sewing or weaving purposes. It is difficult to estimate its marketable value: I daresay it would, at any rate, realise 2*s.* per pound. It is rather dirty, and this would, to some extent, detract from its value as compared with silk waste.

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I have tried to discover how many seripositors this spider has; but beyond noticing under the microscope that the fibres often were in pairs, but not regularly, I am unable to trace whether there are two, as in the ordinary silk, or more."

Regarding the name and habit of the spider producing this silk, the Rev. O. P. Cambridge identified it as *Nephilengys malabarensis*, Walck, and says it seems to be almost cosmopolitan, he himself having it in his collection from the China Seas and India, as well as from Australia, Borneo, and West Africa, and it seems to be exceedingly abundant in all its localities. Of the silk which Mr. Cambridge says is new to him, he comments on its strength and toughness, and says he "should imagine that the fabric which could be made from it would be almost imperishable. Whether it could be spun out from silk collected *en masse* from the spiders' snares, I should doubt. I fancy the only way to get the silk in condition for spinning and weaving would be after some such method as Dr. B. G. Wilder proposed and experimented upon, I believe successfully, some years ago in North America. But the great drawback will always remain, that spiders devour each other, and so cannot be fed and their silk obtained without great trouble and cost."

On the other hand, Mr. Duthie says he has been given to understand that an enormous production of webs is produced by the spider annually, so that there should be no difficulty in obtaining sufficient supplies for undertaking experiments on a large scale.

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132. India—Bengal Deccan Abir—Gulal—Bukka—Vasatshepa—Holi Powder.—*Abír*, a white perfumed powder, is mixed with red *gulál* powder and used at the Holí festival.

In Bengal it is made from the *curcama zedoaria* and *sappan* wood. *Shati*, gathered for the purpose in the month of Pús (January), is washed and pounded. The powder is then put into an earthen vessel full of water and allowed to rot. The water is afterwards poured off and the powder dried. It is then mixed with juice extracted from *bakram* wood, which turns it red, when it is called *abír*.

However, the practise, which seems to prevail in most parts of India, is to prepare the two powders quite distinctly from each other, and to mix them as required.

Whitish *abír* is made from the following :—*Wadropogon muricatus, hedychium spicatum, cæsalpina sappana, sorghum vulgare.*

The buff-coloured powder known as *ghisí* contains, in addition to the above, *cerasus* (*prunus*) *mahaleb, artemisia vulgaris, cedrus deodara*, cloves, cardamums.

In the Deccan the powder called *bukká* is of a black colour and, in addition to all the above, contains *aquillaria agallocha*, costus root, *jatamansi*, charcoal.

The powder used by the Jains is of a pale yellow colour and is called *vasat-shepa*. It is made of *cæsalpina sappana*, saffron, musk, camphor.

The *trapa bispinosa, singhárá* nut, is also said to be used for *abír*.

Drury quotes a paragraph :—"During the Holí festival a red dye is made of it (*abír*) mixed with the yellow dye procured from the flowers of the *tutea frondosa*." There seems to be no other mention of this.—*G. W. : Calcutta.*

BOTANY.

133. Himalayas—Kashmir—Abies Webbiana.—*Abies webbiana*, known in the Jhelam valley as *palúdar, rewárí*, in Kashmír as *bádar*, and as *rág, re, tosh, spun* and *pun* in the Himálayas, is a lofty evergreen tree found from the Indus to Bhután between 7,000 and 13,000 feet.

Veitch, *Manual of Coniferæ*, states that it has a beautiful violet dye, is extracted from the young cones, "but neither Stewart, Brandis, nor Gamble allude to any such dye;" whereas Gordon, in his *Pinatum*, says "it is called *rai-sullá* (fragrant fir), and *gobrea-sullá* (fragrant or indigo fir) by the Gurkhálís, on account of an indigo or purple pigment being extracted from the young cones."

It would be exceedingly interesting to have this dye properly confirmed by specimens of the dye stuff or by cloths dyed by it.—*G. W. : Calcutta.*

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134. India—Burma—Acacia Arabica—Tannin.—*Acacia Arabica*, the Indian Gum Arabic tree, is a small thorny tree, common everywhere in India, and cultivated in Burma. Its vernacular names are *babúl, kikar*, Hindustání, Maráthí, Panjábí; *báblá*, Bengali; *babbar*, Sindhí; karúvelam, Tamil; *tuma, vella tuma*, Telugu.

The bark is a powerful astringent, and is one of the tanning substances most extensively used in India. There seems to be no good reason why this might not compete with the Australian wattle-bark, if once made properly known. Its cheap-

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ness, as compared with the wattle, would more than compensate for a slight inferiority in quality.

The pods and the bark yield a brown or black dye, with alum as a mordant. Balfour says that the legumes are used as a substitute for the more expensive dye stuffs, and for communicating shades of drab. Salts of iron deepen the black dye.

The seeds, pods, and leaves are also used in tanning, but more rarely than the bark. Leather tanned by this tree is of a buff-colour.—*G. W.: Calcutta.*

SONGS AND CATCHES.

135. **Native Soldier's view of the Afghan Campaign of 1878.**—Concluded from Vol. III, note 887.

XIII.

Sant Singh Dafa'dár hoshiyár rahá trup men;
Karnel Sáhib bahut húe mihrbání.
Faujan Gandam men ái Ya'qúb Khán ki milái:
"Mán lo hukm, Sarkár bari mihrbání!"
Jab áio Ya'qúb khushí húi; jab faujan ki "farzant ham" ki salám bere karte tamám hain.
Jarnel Búran Sáhib to ujágar bahádur hai: Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.

XIV.

Aio Ya'qúb á milo Angrezon ko, Jarnel Búran Sáhib bahut húe mihrbán hain.
Húi top ki salámí, fáil hui Wang Rájá ki: is gal ko pahchání, Sarkár húe mihrbání.
"Tambú apne vich jáo; pahre apne lagáo; jitná kharch tumhárá, utná mángiye gúdám hain.
Jarnel Búran Sáhib to ujágar bahádur hai: Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.

XV.

Ghore nazarán ke páe, Angrez khush ho áe: "Main betá tumhárá na karán nuksán hain.
Gúdám sám leiye sárá; láiye apná hí pahrá; mulk sámiye tamám hain."
Parwáná Kábul se áiá Kambarí Sáhib ko buláiá;
"Ap nekh leiye Kábul, Sikh láe jawán hain."
Jarnel Búran Sáhil to ujágar bahádur hai: Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.

XVI.

Charhe Gaid ke sipáhí, Kábul ko dháe; mukht lie rastán, nále lie inám hain.
Do chale Sardár, hor Náik Hawaldár; Hamilten Sáhib hor kartá kámán hain.
Fauj Kábul vich ái khushí Ya'qúb nún manái;
"Bálásár vich ap kariye aram hain."
Jarnel Búran Sáhib to ujágar bahádur hai: Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.

XVII.

Gherá Pathánon nún páiá; Ya'qúb madat nahín áiá: Kambarí Sáhib bahádur hukm dittá tamám hain:
"Sadar sídhe hoke wáo; ján sará na lukáo: Hindú Musalmán Rám bolo tamám hain."
Yaqúb ne' ma'rwáiá; gherá isí ne púriá: je koí hove sádá, eh nún kar legá wairán hain.
Jarnel Búran Sáhib to ujágar bahádur hai: Rápat Sáhib márá jin Kábul khushí Khálsá tamám hain.

XVIII.

Gárd márí Angrez sabhí; khabar pahunchí Landan; lag gio hairán hain.
Birá Rábat Sáhib cháiá; ik ghante men áiá; pakara Ya'qúb; Kábul kito wairán hain.
"Láo Sáhib logon ko; gárd sab sindá káro bálbache tumhárá sab jáo Hindustán hain.
Parhe Rái Phullú,—suno dhyán dharke: Hindú log Rám, Kalima kahen Musalmán hain!

XIII.

Sant Singh, the Dafa'dar, was vigilant with his troops, and the Colonel was very kind to him.
And the army went to Gandam to meet Ya'qúb Khán (and said to him): "Remember, the (British) Government is very merciful."
Then Ya'qúb was pleased when all the army saluted him with "present arms."
General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[In the above verse Gandam is for Gandamak, where a treaty was made with Ya'qúb Khán. The English "troop" and "present arms," under the corruption of *farzant ham*, are remarkable. Sant Singh must have been a non-commissioned officer, who distinguished himself regimentally.—Ed.].

XIV.

Ya'qúb came to meet the English and General Búran was very kind to him.
Guns were fired to salute him, like the guns of a Rájá's (salute); and (Ya'qúb) understood that the (British) Government was friendly.
(Said he to himself): "Go to thy tent and put on a sentry, and all thy expenses will be provided from the (British) stores."
General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[Here *fáil* for the English "fire" is noticeable.—Ed.].

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XV.

Ya'qúb received horses as a gift, and the English were pleased. (Said he): "I am your son and will do you no harm.
Take my stores and bring your own guards, and take all my country."
There came a letter from Kábul, and Kambarí Sáhib was sent for (and told): "Go and visit Kábul, taking Sikh soldiers with you."
General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[Kambarí Sáhib is, as before, for Sir Louis Cavagnari, and the verse refers to his mission to Kábul.—ED.].

XVI.

Up went the men of the Guides (Corps) to Kábul, and received rations gratis and rewards as well.
Two officers (native) went with them, and Náiks and Hawaldárs and Hamílten Sáhib had command.
The party entered Kabul, and Ya'qúb appeared to be pleased (and said): "Take your ease in the Bálásar.
General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[*Mukht* is for *muft*, and *rástán* for the English "rations." Bálásar means the Bálá Hissár. Hamilten Sáhib is Lieutenant Hamilton, V. C., of the Corps of Guides, who was in charge of Sir Louis Cavagnari's escort.—ED.].

XVII.

The Patháns surrounded them and Ya'qúb gave no help; and Kambarí Sáhib gave the order:
"Keep your swords straight and value not your lives.
Let both Hindús and Musalmáns call on God."
Ya'qúf had them murdered and completed their encompassment: he would have destroyed all who were on one side.
General Búran is a famous warrior. All the Royal Army was pleased when Rápat Sáhib took Kábul.

[Ya'qúf is for Ya'qúb. The expression *Hindú Musalmán Rám bolo* put into the mouth of a Christian Officer is very remarkable as illustrating what I have often urged that *Rám* means "God" simply.—ED.].

XVIII.

All the English guard was killed and the news reached London, where (the people) were astonished.
Rápat Sáhib took up the betel-leaf and reached (Kábul) in an hour, seized Ya'qúb, and destroyed Kábul.
(Said he to Ya'qúb): "Bring the Sáhibs and make alive all the guard: (you and) your children must go to Hindustán."
Saith Rái Phullú,—listen (to me) attentively, and let the Hindús call on Rám and the Musalmáns repeat their creed!—*R. C. Temple.*

["To take up the betel-leaf" is in Indian parlance to accept a challenge. The custom is frequently alluded to in the *Legends of the Panjab.*—ED.].

PROVERBS AND RIDDLES.

136. Panjab—Proverbs of the Hushiarpur District—Referring to Castes and Tribes.—Continued from Vol. IV, note 71.

(106). *Tar tarkárí náhin; king sáz nahín:*
Labáná Hindú nahín, Meo nít nahín.
A cucumber is not a vegetable; a *king* (guitár with one string) is not a musical instrument:
So a Labáná is not a Hindú, and a Meo (boatman) cannot be a friend.

(107). Kasái bachá kadhí ná sachá; jo sachá, so kachá.
A butcher's son (*i.e.*, the butcher class) is never truthful; if truthful, he is not a proper butcher.

(108). *Kárigarán, kumaggarán, aur basási hat:*
Je main kite na labán, tán dúmánde albat.
(Lies are to be heard) among artisans and bowmakers, and in the shops of cloth merchants:
If I do not find them there, I certainly shall among Mírásís.

(109). *Bhand, bhandárí, bhútná, Rangar, rand, shaitán,*
Záhirá karde dostí, daghá den maidán.
A Mírásí, a trustee, a demon, a Rangar, a widow, and a devil,
Outwardly show friendship, but in time of need practise deceit.

(110). *Bhandar nál ral kheti kití,*
Gán bájá apne kar lití.
When a Mírásí takes a share in agriculture,
He increases his profits by singing.

(111). *Tel tamán ján ko mile, turt narm ho ját:*
Tínon narm na hot hain, Kuppá, Turk, Kalál.
By applying oil or a bribe (most things) are immediately softened;
But these three do not soften—a kuppá (leather receptacle for ghí), a Musalmán, and a Kalál.

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(112). *Je Gází thíwen Rab thín tán hath pakar talwár ;*
Pahlá Rangar márke, pichon káfar már.
If you wish to be considered a Ghází by God, take a sword in your hand ;
First kill a Rangar, and after that an infidel.

(113). *Raje nún na chherie ; bhukhá nahín mán :*
Ján te Rangar ghar bhalá, nahín te kabaristán.
Do not molest him when sated, for he is proud even when hungry :
A Rangar is only bearable in his own house, or else in his grave.

(114). *Rangar bhalá Karár de yá bandí-khaná ;*
Yá sárh te hathí lakrí, yá dunge dáne.
A Rangar is pretty well before a Kárar (his money-lender), or in a jail ;
Or (with his feet) in a piece of wood three and a half hands long (*i. e.*, the stocks), or in a deep hole (*i. e.*, the grave).

(115). *Rájpút de put dá bánj khotá :*
Yá dam dúne, nahín múl dhokha.
Dealings with a Rájpút's son are uncertain :
Either twice the principal is received or nothing at all.

(116). *Pahle barase aur saur, phir mukbil-záde.*
Hak hamsáye margáe phir Sayad-záde.
The first year something else than a descendant of saints ;
When all near relations are dead, then a Sayad. (This is evidently a Panjábí version of the following Persian saying regarding the pretensions of men of low origin who claim to be of good birth :—*Sál awal Shekh búdam ; sál doyam shud Quresh, Ghala chún arzán shawad. Imsál Sayyid míshawam*).

(117). *Sukh Sultán dí, lená Pathán dá.*
To promise votive offerings to Sultán (Sakhí Sarwar) and to borrow from a Pathán (are equally useless).—*J. Montgomery : Hushiarpur.*

137. **Oudh—Hindi Proverbs.—**

(1). *Karelá, dúsre ním charhá.*
It is a *karelá*, and that too on a *ním* tree. (The last state of that man was worse than the first. The *karelá* is a bitter plant and the ním leaf is also very bitter).

(2). *Sone men sohágá.*
Borax in the gold: (a clever swindler caught by a still cleverer thief-catcher).

(3). *Hon-hár biroyá ke chikan chikan pat.*
A flourishing tree has clean leaves.

(4). *Turat dán mahá kallán.*
A spontaneous gift confers a great benefit.

(5). *Sánp ke kate ká mantrá hai : tere kate ká mantrá nahín.*
There is a charm for snake-bite, but not for your's : (said to a faithless person).—*Kakku Mall: Faizábád.*

138. **Panjab—Panjabi Proverbs.—**

(1). *Muft dí shráb tán Qází ví nahín chhaddá.*
Even the Qází does not spurn the wine procured gratis.

(2). *Múnh súí te pet khoí.*
His mouth a needle and his stomach a mine (a greedy little fellow).

(3). *Murdá bahisht jáve yá dozakh Mullán nún halwe mande nál kám hai.*
Whether the dead goes to heaven or hell the Mullá's business is with the sweets and cakes : (*i. e.*, with his fees for the funeral ceremony. The proverb is used to express selfishness).

(4). *Nauhán nálon kadí más judá hoiá hai ?*
Is the flesh ever separate from the nails ? (Relatives always stick together : *esprit de corps*).

(5). *Na aqul, na maut.*
Nor sense, nor death : (said of the useless).—*Ghulám Hussain Khán : Kasúr.*

139. **Panjab—Panjabi Proverbs.**—Continued from Vol. IV, note 72.

(249). *Tát dí jútí te munj dá bakhiá.*
A shoes of matting sown with grass.

(250). *Thude khá-kháke siyáná hondá hai.*
Loss makes wise.

(251). *Tel dekho tel dí dhár dekho.*
Look at the oil and look at it flowing.

(252). *Turat dán mahá pun.*
Instant charity is a very "good work :" (a saying of the Bráhmans : *dán* is a gift to a Bráhman, and accordingly a "good work unto salvation").

(253). *Títar khambí bádalí, ran maldí kháe : Uh vase, uh ujre : bachan khálí nan jáe.*
If a partridge be speckled and a woman fond of sweets : the one will cause rain, and the other run away : have no doubt of this.

(254). *Tínen an kuan : mainh dabí, bhed bhúshí, te dárí-wálí ran.*
These three things are uncanny : a white buffaloe, a black sheep, and a bearded woman.

(255). *Táre dí már, nán khabar, nán súr.*
The ill-starred have no chance.—*Aya Singh : Lahore.*

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BOOK NOTICES.

140. Proceedings of the American Oriental Society at Baltimore, October 29 and 30, 1884. In this number, which was very late in publication, Professor C. K. Lanman addresses himself to the vexed question of Sanskrit transliteration with reference to typographical requirements. The question of transliteration is becoming a burning one, though Orientalists have not yet got beyond the stage in which every man doeth that which is right in *his own* eyes, and so every fresh solid addition to the literature of the subject is welcome. The writer advocates the employment of Professor Whitney's system as exhibited in his *Sanskrit Grammar*, and accordingly for ordinary Sanskrit he makes the following table of types :—

Gutturals	...	k kh	g gh ṅ	h	a ā
Palatals	ç	c ch	j jh ñ	y	i ī e āi
Linguals	ṣ	ṭ th	ḍ dh ṇ	r	ṛ ṝ
Dentals	s	t th	d dh n	l	ḷ
Labials	...	p ph	b bh m	v	u ū o āu.
		ḥ	ṇ m		

For printing Vedic texts, besides the above an additional *l* would be necessary, and the following vowels :—

a á à	ā ā′ ā̀	
i í ì	ī ī′ ī̀	
u ú ù	ū ū′ ū̀	
ṛ ṛ′ ṛ̀	ṝ ṝ′	
e é è	āi āí āì	
o ó ò	āu āú āù	

The simplicity and economy of this system is apparent, because for ordinary Sanskrit type it would be merely necessary to add to a font of ordinary English type *ḍ, ḥ, ṇ, ṛ, ṣ, ṭ, ñ, ṅ, ṁ*, and optionally *ṝ* and *ḷ*. These last are so rare that adding macrons and dots to shaved letters will ordinarily suffice. For Vedic type, having due regard to frequency of occurrence, only *á′, í′, ú′, ā́, ṛ́, ḷ́*, would be necessary additions, judicious shaving and adding diacritical marks on separate pieces of metal sufficing for the rest. As an additional advantage, it is claimed that, if a press wished to provide itself with *complete* Sanskrit "sorts" on this system, no cutting of new dies would be necessary, as, by shaving and adding the diacritical marks to existing types and then electrotyping or stereotyping, matrices for the necessary "sorts" could be easily made at a very small expense.

In this Journal the system of transliteration used has come to be what it is owing to the inevitable exigencies of printing, and the main difficulty to be contended with is this,—that we have not one language or one system of alphabets to deal with. A general Oriental journal is bound to provide for the wants, not only of one language in one character, as in the case of Sanskrit for instance, but for groups of languages in groups of characters, and even for languages alien to each other written in the same character. Take the requirements of Hindí, Panjábí, Bengálí and Maráthí, all capable of representation in the Dévanágarí character, and take the sounds of ड and ढ as ḍ and ḍh and also as ṛ and ṛh : take again the sound in Bengálí of অ and ঐ as something like ŏ and oi : and again the frequent short *e* and *o* in the modern dialects. Even the specialized variety of the Persian character used for the Indian languages clashes in many ways with the native Dévanágarí, and great difficulties arise as to ث س ص and as to ذ ظ ز ض. Then again when we come to represent Arabic itself, we are confronted with a double pronunciation—a native and an Indo-Persian—of many letters, as ث , ض , ذ , which leads to the transliterations of *athîr* and *asîr* and of *dhu* and *zu* for identical words in the vernacular script. Again, if we represent the Arabic ث and the Burmese *s* by *th, as we ought* in English transliteration, what is to become of थ ? Once more, in Malay and in Arabic we have ع. In the former, with a modification, it is *ng*, and in the latter *all* the vowels with a guttural sound.

If we are to reform transliteration we must work on very wide and general lines ; nevertheless a practical contribution, such as that under review towards the better rendering of even one language in English characters, is very welcome.—*R. C. Temple.*

141. List of the Editions of Ptolemy's Geography, 1475—1730, by Wilberforce Eames, New York.

Fifty copies of this list have been printed on large paper forming a handsome pamphlet of 45 pp., imperial 8vo., and a useful book for Orientalists to possess.

142. Two New Sanskrit Dictionaries.—A new dictionary based chiefly on the larger work of Boehtlink, and containing all the words that occur in Geldner and Kaegi's edition of *Seventy Songs of the Rig-Veda*, and Ernst and Dindisch's edition of *Twelve Hymns of the Rig-Veda*, as well as in *Satapatha-Brahmana* and the dramas of Kálidása, is now in course of publication by Mr. K. J. Trübner, at Strassburg, and Messrs. Trübner and Co., London. The author, Professor Carl Cappeller, of Jena, hopes to have supplied Sanskrit students with a long-felt want, *viz.*, a concise and handy dictionary of all words occurring in books likely to be read by beginners. But we should wish to see his useful book in the hands also of those who make a deeper study of Sanskrit, and we are of opinion that many who have hitherto been compelled to consult the bulky volumes published at St. Petersburgh, will now prefer to turn to this more handy book, which they will never like to miss from their desk.

Another Sanskrit Dictionary, on very different lines from the above-mentioned one, is also advertised under the title of *Shabdartha Chintámani* by Brahmavádbúta Srí Sukhananda Nátha. The first two volumes, containing the alphabet to letter ग, were published about 16 years ago, but the meagre means of the publisher would not permit of his completing his undertaking. The late Mahá Rána Sajjan Singh, however, issued orders before his decease that the remaining two volumes should be printed in the Ráj Press, and the complete Dictionary is now obtainable from Messrs. Trübner and Co.

143. Persian Books—Kanzu'l-Ishtiha—Divan Laha'ma.—A new departure in the way of native printed books has lately reached Tahrán in the shape of the *Díván* of Jamalu'ddín Abú Isháq Shírází, poetically known as Bushaq (a contraction of Abú and Isháq), who died *A. H.* 819 or 827 (or *A. D.* 1416 or 1427). The *Díván*, which is called Kanzu'l-Ishtihá is also known as the دیوان لحمه,

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and has recently been published at Constantinople by Abú az-Zíá. The cover which is most elegantly printed in colours, bears the date A. H. 1303, but the title-page is dated the year before, 1302 (*i. e.*, last year). The text is printed in the charming Vienna style, and contains imitation Kúfic *entêtes*. It is edited by Habíb Isfáhní, who has added a glossary, and who proposes also to edit in a similar manner the *Díván* of Nizámu'ddín Mahmúd Qárí.

144. **The Sacred Kurral of Tiruvalluvar Nayanar**, by Rev. G. U. Pope, *D. D.*, London, Allen & Co.

One of the most interesting works on things Indian has just been published from the pen of Dr. Pope, already so favourably known for his studies in the Tamil language. The *Kurral* is not only the first work in its own language, but as "one of the highest and purest expressions of human thought," has also an interest far beyond the ten millions of speakers of Tamil. It is therefore an event of some importance when a scholar, entitled to speak with such authority as Dr. Pope, undertakes to bring it once more before the European public.

The form in which it has been given is that of a carefully revised text, accompanied with a metrical version in English, a grammatical excursus, and a complete lexicon and concordance. In order also to make the work as valuable as possible, the Latin version of Beschi and the renderings of Ellis are added. On the whole, the form of the book is somewhat didactic, and it is indeed an introduction to the poetical dialect of Tamil. But the versified renderings of the original couplets will make it a book that the student of Indian thought will do well to study on that account alone. I would suggest the separate publication of the translation as a work of pure literature and of no small interest withal. In its present form the book is one rather for the scholar than the general reader.

It is characteristic of an Indian book that it should be without date and anonymous, and the *Kurral* of Tiruvalluvar is no exception to the rule It is, in fact, nameless. as well as anonymous, for *Kurral* really means nothing but "couplet," and Tiruvalluvar is a mere title of the priestly teachers of the lowly Parrayas (Pariahs) of Madras. Of the author nothing is really known except that he was a weaver and lived at Mayilâpur, that suburb of Madras Town renowned throughout the Christian world as S. Thomé, one of the earliest sites of Christianity in India. From this ancient Christian village came one of the grandest productions of man's brain, much of which bears so strong a resemblance in thought to the *Sermon on the Mount*. It has accordingly been argued ere this, with much show of probability, that the teaching of the Gospel influenced the nameless weaver of Mayilâpur. I would, however, deprecate too much stress being laid on this fact, and I perhaps sufficiently indicate my reasons by drawing attention to the Buddhist *Khuddaka-pâtha*, which so clearly reflects the same doctrines.

The *Kurral* is divided into three books—Virtue, Wealth, and Love ; and these again, leaving out the introduction, into 8 sections and 129 sub-divisions, embracing really in a series of short stanzas the whole ethics of the daily life, not of any particular race or people, but of mankind generally ; though in a truly Indian fashion the last book does not treat of "love" in a spiritual sense, but as *kâma*, *i. e.*, sensual love. In its own land the *Kurral* owes its popularity as much to the beauty of its versification as to its morality, but it is its breadth of view and its speaking to the heart of man that must make it a favourite with the world at large ; and it is undoubtedly these qualities which have made all sects of Hindús in Madras claim the author as their own, just as Hindú and Muhammadan in Northern India alike claimed that other great eclectic weaver the mediæval reformer, Kabír, feeling that he spoke not to any sect, not to any form of religion even, but to the whole of mankind. As regards the *Kurral*, it has so sunk into the hearts of the Tamil people and so captivated their fancy, that though composed so long ago (say between 800 and 1,000 *A. D.*), they have preserved it almost intact, repeating it with an infinite variety of commentary indeed, but with a nearly identical textual reading. In this respect it affords a great contrast to the great popular ethical poem of the North, for the *Kabír-Sâgars* vary as the editions.

Ellipsis rules over Tamil poetry, and to such an extent is this the case that the poetical dialect is a thing apart in the language To this dialect, as exhibited in the pure unadulterated diction of the *Kurral*, a complete introduction is to be given in the grammatical remarks, vocabulary, and concordance, which Dr. Pope will attach to his version. In better hands this part of the subject could not be left.—*R. C. Temple.*

145. **The Andaman Islanders**—by E. H. Man, London, Trübner and Co.

The Andaman Islanders are to be congratulated on having so indefatigable and capable an officer as Mr. Man placed over them. In this work he has indeed insured them a place in the list of nationalities, a kind office they are badly in want of, for these poor naked savages are, as is the fate of all such, fast disappearing from off the face of the earth before the march of European civilisation.

There is a special interest attaching to the Andamanese. They are a race of coal-black pigmies, with woolly hair, consisting of nine tribes closely allied ethnologically, and speaking nine tongues differing altogether from each other as such, but of an obviously common origin philologically speaking. Ethnologically they have, like all true "races," peculiarities of physical structure proper to themselves, and philologically their language is a special one showing relationship to no other. They thus stand apart in the world as it were, and form to the anthropologist a subject of extraordinary interest.

Mr. Man's work is an exhaustive study of these tribes, conducted with scientific accuracy of inquiry and systematic care. It ranges over the whole subject of ethnological research, and consists of a series of notes on nearly every conceivable point that can be studied with a view to a proper understanding of a savage race. It is divided into three parts, which may be roughly said to deal with the development of the Andamanese physically, mentally, and socially. The work for easy cross reference is divided off into paragraphs, but the index refers to the pages, and it is accompanied by many plates, mostly permanent reproductions of Mr. Man's own photographs. It is further enriched by a *Report of Researches into the Language of the South Andaman Islands*, taken as a model of the whole group, by Mr. A. J. Ellis, *F. R. S.*, late President of the Philological Society, in which its peculiarities are well exhibited. These are that the opposite principles of suffixed and prefixed *grammatical* affixes are *both* in full use,—a phenomenon apparently confined to this group ;—and the expression of pronominal adjectives by prefixes,—a principle nowhere else so fully developed. Otherwise the language is agglutinative, following the principles common to that class.

The above is but an imperfect sketch of this remarkable work, which is not only a model of anthropological research, but also of unusual interest.

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RELIGION.

146. **Panjab—Rosaries—Hindu and Musalman.**—I shall be very glad of any information on the subject of rosaries, both Hindú and Musalman, that may be sent to this journal. It is important always to know the name and locality of the sect, or religion of the users of a rosary, the name of the rosary itself, the number of beads it contains, the material of the beads, and their colour. Rosaries used in any part of Asia, and the islands attached to it, will be valuable in this connection.

The following is meant as a commencement into the inquiry. Hindú rosaries in the Panjáb always contain 108 beads, plus a bead or top-bead called the *sumer*, which is not counted in telling the beads. Hindú rosaries are called *japmálás*, Muhammadan ones, *tasbihs*. Muhammadan rosaries in the Panjáb always consist of 101 beads.

The Hindu rosaries are:—

(1). The *rudráksha*, of dark-brown beads made of the seeds of the *rudráksha* (*clæocarpus ganitrus*), and used by Saivas.

(2). The *bhadráksha*, of brown beads, made of the seeds of the *bhadráksha* (what plant is this?), and used by Saivas.

(3). The *tulsímálá*, of white beads, made of the seed of the *tulsí* (*ocymum sacrum*), and used by Vaishnavas.

(4). The *chandanmálá*, of red beads, made of stained sandal-wood, and used by Vaishnavas.

(5). The *pramál*, of red beads, made of coral, and used by Rájpúts.

(6). The *kamaldode ki málá*, of black beads, made of the seeds of the *kamaldadá?* (*gymnosporia spinosa*), and used by Bunniyás and the low castes generally.

(7). The *lohe ki málá*, of black beads, made of iron and used by Sikhs.

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(8). The *lohe ká simarná*, of black beads, made of iron, and used by Sikhs. This rosary is peculiar, as consisting of 27 beads and a head bead.

(9). The *ún kí málá*, of black (and also white) beads, made of wool, and used by the Kúká *Sikhs*.

(10). The *muktámálá*, of white beads, made of pearls, and used by rich Bráhmans, Khatrís, and Bunniyás.

(11). The *sphatik*, of white beads, made of crystal, and used by Nánakpanthí Sikhs.

(12). The *naridrásh*, of yellow beads, made of turmeric root, and used by Sáktas.

(13). The *kadam kí málá*, of white beads, made of the wood of the *kadamba* tree (*nauclea cadamba*), and used by all Hindús.

The Muhammadan rosaries are :—

(1). The *khák-i-shifá*, of beads of varying colour, made of earth from the karbalá, and used by Shí'as.

(2). The *'aqíqu'l-bahar*, of dark stone beads, used by Sunnís.

(3). The *káth kí tasbih*, of wooden beads of varying colour, used by all sects.

(4). The *kánch kí tasbih*, of glass beads of varying colour, used by all *faqírs*.

(5). The *sang-i-maqsúd*, of yellowish stone beads, used by all *faqírs* and *maulavís*.

(6). The *kahrubá*, of yellow beads, made of amber, and used by all *faqírs* and *maulavís*.

(7). The *sulaimání*, of stone beads of varying colour, used by all *faqírs* and *maulavís*.—*R. C. Temple : London.*

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147. **Panjab—Begging bowls—Mendicants—Angarh and Ghori Jogis.**—*Jogís*, *faqírs*, and wandering religious mendicants of all kinds use begging bowls of very varying form and material, and each description is peculiar to each sect. I shall be glad of any information on this subject from any part of the East.

In the Panjáb the following are used :—

(1). Kanphattá *jogís* use a black bowl called the *khappar*, made of *daryáí nariál*, or cocoanut from the sea-shore.

(2). Angarh *jogís* use a whitish bowl called the *tumbá*, made out of a gourd.

(3). Aghori *jogís* use a white bowl called the *khopri*, made out of a portion of a human skull.

(4). *Ghorí jogís* use either an earthen pot or simply a potsherd.

The above is information supplied me, but I should like in this connection to hear more of the Angarh and *Ghorí jogís*.—*R. C. Temple : London.*

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148. **Nepal—Gorakhnath.**—Continued from Vol. IV, note 81.

They then appointed two priests to worship him in turn. One of these was a distant cousin of Bandhudatta, and a descendant of a priest of Swayambhú, who lived in the Trirathna Bihár; the other was a resident of Lé Bahál. They assigned to these lands for their maintenance.

After this Bandhudatta, Naréndradéva, and the *málí* went on their way to the place where Rájá Bardéva had remained. As they went along, they talked, and decided that they would institute a *rathjátrá* with an image of the god. Each of them, however, wished to have it held at the town in which he himself lived, that is to say, Bandhudatta wanted it at Kántipúr (or Káthmándú), Naréndradéva at his residence, and the *Málakár* (or *málí*) at Lalitápur. While thus disputing, they arrived at Ikhától in Lalitpattan, and seeing a great crowd of people, they agreed to abide by the decision of the oldest person there. They therefore called the *náikyá* (or headman) of the district belonging to Lalitpattan, and having put sacred things on his head, asked for his decision. The *náikyá* reflected thus :—

"There is no town where Naréndradéva lives, nor where the Áchárya lives. These three people have all taken equal pains and trouble, but it is Maháráj Naréndradéva who has been put to expense. However, I shall give my decision in favor of Lalitpattan, because it is a large town with many inhabitants, and Rájá Bar-déva has come from Madhyalakhu to reside there, and besides it is my own dwelling-place. In showing this partiality, and doing this injustice to Rájá Naréndradéva, I shall, however, I am sure, be swallowed up by the earth."

Having formed this resolution, he caused seven *ukhals* to be brought and piled one upon another. He then ascended to the top of them and spoke thus :—

"Hear, O Áchárya Bandhudatta, Maháráj Naréndradéva, Málakár, and all you people! Anything to be done for Padmapáni. Áryávalokiteśwara Machchhíndranátha should be referred to Mangal-bhatta, where reside the gods of the whole three worlds."

Having thus spoken, he was swallowed up by the earth, and so died. The spot is still well known to the people. The audience, being contented with the decision, went to the *bihár* in which Sunayasrí Misra once lived as a *bhikshu*, and as they considered it a very sacred spot, they performed a *purascharana* at a place called

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Chóbhu. Then, taking possession of one-third of the *bihár*, which was built by Sunayasrí Misra, they caused an image to be made of Áryávalokitéswara Machchhíndranátha. This, after consecration, they took to Amarápur, and worshipped, and after this the spirit of the god, brought from Kápótal mountain in the *kalas*, was transferred to the image. This image was made of earth brought from the Himayapidó mound, with the earth of which also the Swayambhú Chaitya was built by Prachanda-déva Rájá, in accordance with the directions of Sántikar Áchárya. This earth was taken from its place after many ceremonies, and the worship of Jógámbaragyána-dákiní. This hillock was considered very sacred, because, after the depopulation of Bis-álnagara, when the two countries of Matirájya and Jekhárájya were peopled, the Rájás used to take earth from it to use in the worship of Púrnachandí-déví. After the consecration of the image, whatever offerings and presents were necessary, were given to the descendants of Sunayasrí Misra.

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149. North-West Provinces—Aphorisms from the Muzaffarnagar District.—Continued from Vol. IV, note 79.

(16). *Prít karí thí ních sé, ré! Pallá bhar gayá kích, ré!*
Sís kát ágé dharú, ré! Ant ních ká ních, ré!
I made friends with a mean fellow, and my pocket was filled with mire! I cut off my head and offered it to him, and still he was the vilest of the vile!

(17). *Prítaj aisí kíjiyé ré, Jaisá kutká bhang, ré!*
Vo toré vá kí pánslí, ré; vo lipté vá ké ang, re!
Make friends as the hemp and the crusher! Though the latter break its ribs, still the former clings to it!

(18). *Prítaj aisí kíjiyé, jaisí rúí kapás, ré!*
Jíton jíton sang rahé; múé jalegí sáth, ré!
Make friends as the cotton with the cotton seed. They are always together as long as they live, and when they die they are burnt together.

(19). *Dádú, duniyá bávrí, ré! Kahén chám ko Rám, re!*
Púnchh marorén bail kí, ré; kárhén ápná kám ré!
Dádú, the world is mad! They call leather Rám! And twist the tails of the oxen to get their own work done (*i.e.*, the man working at the well calls out Rám, as the leather bucket rises).
—*William Crooke: Eta.*

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150. Panjab—Sitla—Worship of Small-pox.—Sítlá the goddess of small-pox, is said to live in the *kíkar* tree (*acacia arabica*), whose roots are consequently watered night and morning by Hindús. Her vehicle is the donkey, which, for the same reason, is often fed with *wet* gram and fried eatables. Of course, in the wetting of the tree and in the wet gram the idea of cooling comes into play.—*Chaina Mall: Ambálá.*

SOCIAL CUSTOMS.

151. Panjab—Earthen lamps—Chiragh—Diwa.—The common earthen lamps used in the Panjáb are called *chirághs* or *díwás*, these being respectively the Hindú and Musalmán names for them. They are of six varieties:—

(1). The *chaumukhá:* a shallow pan with four lights used by Bráhmans and placed in a temple to Deví, to procure fulfilment of desires (*wásná*) on the 8th (*ashthamí*), 9th (*naumí*), 14th (*chaudas*) of the *sudí* (waxing moon) of Chait (March) and Asanj (September): also at all marriages.

(2). The *domukhá:* a similar pan, but deeper, with two lights: used for a similar purpose by Khatrís, and placed in a temple to Síva, especially at the festivals of Sivrátrí (14th Mágh=January-February), and Jamdútiyá or Chhotí Díwálí (second of the waxing moon of Kártik=October), also almost daily for 6 or 12 months according to vows.

(3). The *ekmukhá:* a pan with one light, similarly used by Baniyás and traders, and placed daily in a shrine or temple dedicated to any god or goddess; but especially on Tuesdays in a shrine to Hanumán, and on Saturdays in one to Bhairon. The *ekmukhá* is also lighted on Tuesdays and Mondays in Sítlághars or diminutive votive shrines to the goddess of small-pox, and by Vaishnavas on Sundays and throughout the month of Kártik (October-November) in places dedicated to the *tulsí* plant (*ocymum sacrum*). Bráhmans, Khatrís, and Baniyás alike light one in a *pípal* tree on Saturdays. The low castes light them in shrines to Khwája Khizar on Thursdays, and illiterate Musalmáns in those dedicated to any Musalmán saint (*Sayyid*), also on Thursdays, especially in shrines to Sakhí Sarwar.

(4). The *súrijmukhá* or sun-lamp: a peculiar lamp stuck on an upright stick or peg, used by pedlars at night.

(5). The *barsátí* or rain-lamp, of which there are two common varieties, both consisting of a deep pan with one light and a cover: used by Bráhmans, Khatrís, and Baniyás in the rains with a view to save animal life by preventing moths flying into the wick.

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(6). The *deoṭí:* a diminutive circular pan for oil and a wick, used for illuminating purposes, especially at the Díwálí festival, in honor of Lakshmí. This is the lamp always called *chirágh* by Europeans.

Can any one add to the above information from other parts of India?—*R. C. Temple: London.*

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152. **Rajputana — Marwar — Bikaner—Inoculation for small-pox.**—Here is a very interesting newspaper-cutting regarding an organized system of inoculation for small-pox, which obtains in Márwár and Bíkáner.

"Nearly every one has guinea-worm before he is far advanced in life; but the people are protected from small-pox, though not by vaccination. It was interesting to discover that inoculation is not only practiced, but organized in rather a remarkable way. Many generations ago a Ját of the Hudá clan received, it is said, from Mahádeví, a *bardan* or grant of a boon. He was enabled by the goddess to suppress small-pox, and ever since the Hudá family have been the licensed inoculators of a great tract including all Márwár and Bíkáner. Members of the family reside in different places scattered about the country, and each village knows where to send for protection when small-pox threatens. On the arrival of the inoculator, proceedings begin with religious rites and offerings to Deví, and then the children are operated on by scores, the operation being performed on the wrist. The inoculator (*tonchárá*) receives a fee in coppers and grain, the equivalent of about one and a half annas, and he charges half-price for girls. Of a large group of villages at a place on the Jesalmer border, I found that two-thirds had been inoculated, and this, or even a larger proportion, was common in Mallání. It is evident that vaccination will not in these parts be regarded with anything worse than prejudice. People may believe it less efficacious than their time-honored inoculation, but they will hardly, as in parts of British territory, consider its avowed object absurd, and regard it with a suspicion which suggests some deep diabolical scheme, such as a Herod-like desire on the part of Government, to discover and slay the child with the milky blood, the tenth Avatára, the prophesied Deliverer of the Hindús."

I never heard of inoculation being systematized elsewhere. Some of your readers may perhaps be willing to give information on the subject. Here again it is interesting to notice how in this system of inoculation, religion supplies, in some degree, the place of examiners, inspectors, and Government supervision. The inoculators, licensed by Deví, have a monopoly, and thus being made conspicuous, have not only their professional character, but also the family credit to maintain. They have everywhere a high reputation for efficiency, and it will probably take long for vaccinators to supersede them."—*W. J. D'Gruyther: Kasauli.*

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153. **Panjab—Rajputana—Pataudi—Jesalmer—Burning with dead by men and women—Sati—Satu.**—Here is a note from a newspaper, which is of much interest as showing how the custom of *sati* spread from wives to mothers, and even to male dependents, in the more heroic parts of India.

"Leaving Pachbadrá and its salt source on the left, we push on to Pataudí, a large village, twenty-four miles north of the Lúní; and here let us pause for a moment. Travelling in this country with the brown monotonous landscape ever before one, rarely seeing anything in the way of structures, but beehive-like huts, one's eye catches at anything which appears to be a durable mark of the presence of man; and so the simple village monuments, worn by the drifting sands, especially on the side facing the prevalent wind, are an attraction. The rudest consist of a slab of sandstone stuck into the ground with the figure of an armed cavalier carved on it. The more pretentious are erected on a platform with a small dome over it, and have an inscription underneath the figure. But before many have been visited, the explorer comes across one with a design which he has never seen elsewhere. It is apparentiy a representation of a woman about to tub a kicking child. But enquiries soon show that the object is not one to excite a smile: it is a memorial of a mother's devoted love, the monument of a mother burnt alive with her dead son, a *má-sati*. It would be interesting to know whether mother-*satis* were ever common in other parts of India. So far as I can ascertain, though not absolutely unknown, they occurred very seldom in North and East India; while in these wild wastes, when population was scantier than it is at present, they undoubtedly were common, and appear to have been almost as frequent as widow-*satis*. The figure on the stone is sometimes represented in a standing, sometimes in a sitting, posture, and though rude, is not always grotesque. It is said that occasionally when the wife shrunk from the flame of the pyre, the mother took her place. When one thinks of the honor and worship which attended and followed the *sati*; the fortitude, courage, and spirit of sacrifice which her example fostered; the hard, miserable, aimless life of the childless widow, despised and despising herself,—one feels that a Hindú must regard the prevention of *sati*, when passionately desired, as cruel and unwise, rather than as humane and just. Mother-*satis* were of all classes, from the potter woman to the princess. At Pataudi the most conspicuous cenotaph is that of a Jesal-

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mer Maháráni, who had come to visit her father's family accompanied by her young son. Whilst amusing himself on horseback, the boy was thrown and killed, and his mother insisted on ascending the pyre with him. The example seems to have been much followed in the locality, for there are more *má-sati* monuments at Pataudi than I have seen anywhere else.

It is not, I believe, generally known that *sati* was not confined to the female sex. I have in North Rájpútáná met with a record of a *satu* or male devotee to love for a dead master. Occasionally, too, the corpses of ladies of rank were attended on the funeral pyre by attached female slaves; the notion being that the sacrifice ensured the devotees that they would hold the same relation to the deceased in the next life, which he or she had held in this."—*W. J. D'Gruyther: Kasauli.*

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154. Malacca—Johor—Taboo—Pantang—Goharu—Survival of human sacrifice.—The Mentra or aborigines of Malacca and the surrounding Straits, when in search of *gaharu* (*lignum aloes*) are obliged to use a special language, as was found to be the case in the south of the peninsula among the aborigines seeking for camphor—(see *Journal*, Straits Branch, R. A. S. No. 7, p. 101). *Gaharu* can then only be spoken of as *tabak*, and the ordinary language is *pantang* or forbidden.

The following is a list of similar words which shows, as in the case of the *pantang kápur* in Johor, that periphrasis is often made use of to avoid the ordinary word:—

English.	Malay.	Pantang.
snake	*ilar*	*binátang panjang* (long animal).
buffaloe	*kerban*	*sia*
elephant	*gájah*	*binátang gedang* (great animal).
to go home	*púlang*	*mellpat bálik* (turned back or folded).
goat	*kambing*	*bébek.*
duck	*ítek*	*pépet.*
fowl	*áyam*	*niéndong.*
fish	*íkan*	*sakílap pásir.*

The searcher for *gaharu* must neither sing nor pray when out on the search: nor may he eat *belláchan* (dried prawns), the *trúbok* fish, nor any kind of *umbut* (ground-shoots of any plant), nor can any other kind of produce be collected at the same time for fear of injuring the *gaharu.*

If a man has found a promising *gaharu* tree, having cleared round it, he goes home, and dreams of the guardian spirit (*hantu gaharu*), who, appearing, states as a condition of a favourable result that he must have a man handed over to him. The next day, if the dreamer can catch some one asleep, he smears his forehead with lime as a sign to the *hantu*, who accordingly carries off his victim, the latter dying of a fever or some other ailment, and the dreamer gets a good supply of *gaharu.* But should he fail to comply with the *hantu's* wishes, he either cannot find his tree, or it turns out a bad one.

The same *pantang* applies to the search for gold.—*D. F. A. Hervey: London.*

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155. Oudh—Braziers—Closing shops.—Braziers always close their shops on the *ekádási*, or the eleventh day of the lunar fortnight.—*Kakku Mall: Faizábád.*

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156. Oudh—Curds—Death Custom.—It is a common practice to thrust curds into the mouth of a person about to die under the belief that they are not procurable in the next world.—*Kakku Mall: Faizábád.*

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157. Oudh—First Shaving—Khatris.—Khatrís send their children to Dipálpúr, near Pákpattan, in the Panjáb, for the ceremony of first shaving. This is said to prolong their lives.—*Kakku Mall: Faizábád.*

FOLKLORE.

158. Rajputana — Marwar — Baroda — Astrological prophecy and its reward.

The following tale, related to me in all good faith, is interesting as showing how great an influence astrologers had in India in days gone-by.

When Maháráját Mán Singh, the first Chief of Jodhpur, with whom the English were brought into contact, was struggling for the throne of Márwár against his cousin Bhím Singh, he held the Jalor fort and sustained a long siege. The garrison was reduced to severe straits, and Mán Singh was on the point of surrendering, when a priest of the Náth sect, who lived near Jalor, told him to hold out for three days longer and all would be well. Before the time had elapsed, Bhím Singh suddenly died, and there being no other competitor, Mán Singh found himself undisputed master of the State. His gratitude to the Jalor Náths was unbounded. The prophet at once became a deity, and his image was eventually placed in the pantheon, near Jodhpur. His family also established themselves there, and built an enormous temple with a tower attached. Mán Singh then gave them so many villages and privileges that the revenue of the State was insufficient for necessary expenses. He was their abject slave, and was true to them to the last; for when the British Government, after endless trouble, was at length compelled to interfere in his affairs, and the Náth's power for mischief was curtailed, he left his palace, lived like a *faqír*, and

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shortened his life by the hardships which, in spite of all remonstrance, he imposed on himself. After his death the Jalor Náths fell as suddenly as they had risen, and are now without wealth or influence.—*W. J. D'Gruyther: Kasauli.*

[I have seen a grant of a village, valued at Rs. 5,000, given by a former Gáikwár of Barodá to a Gole Bráhman, about 1793, as a reward for a "true prophecy," as to the manner in which the Peshwá of Púná would meet him on a contemplated visit. It would be interesting therefore to unearth, if possible, some of Mán Singh's grants to the Náths of Jalor, and ascertain in what terms they were made out. The Gáikwár's grant is very precise, and says in so many words that "because, when I sent for you to tell me what would happen, and you said so and so according to the *Shástras* and it all turned exactly as you said, I grant you such and such lands." The Goles still hold their villages on the strength of this grant. It would be very interesting to know if any others like it exist in India.—ED.].

159. **Oudh—Cures for Hydrophobia.**—If you are bitten by an ownerless dog, take some oil from a burning lamp and apply it three times to the bitten part. If you are bitten by an ordinary dog, go and look at your reflection in water taken from seven different wells. This is a sure preventive against hydrophobia in either case.—*G. Woulfe: Faizábád.*

160. **Oudh—Bathing as a cure against Hydrophobia—A variant of Beddgelert.**—Persons in Oudh bitten by dogs make a pilgrimage to the Kukrál, near Lucknow, in which they bathe. There is a legend attached to this river, which accounts for the custom.

A soldier once mortgaged his dog to a money-lender for a large sum as a watch-dog. After a while a thief broke into the money-lender's house, and stole from it a quantity of money, but being unable to carry it all away, threw some of it into a well. The dog, however, watched him carefully, and managed to let the money-lender know all that had happened, and so helped him to recover his money. Next morning the money-lender sent the dog to his former master with a note tied to his neck, declaring that the mortgage had been redeemed through its faithfulness. The soldier, however, thinking that the dog had escaped from the money-lender, killed it at once for obliging him to find the capital he had borrowed. All this happened near the Kukrál.—*G. Woulfe: Faizábád.*

161. **Gujarat—Cholera—Cures.**—In Muhammadan Native States a copy of the Qurán, hung up over the gates of a walled town, is held to be a sure preventive against cholera. This is practised especially at Pálanpur, in Gujarát.—*G. Woulfe: Faizábád.*

162. **Oudh—Nostrum against all diseases—Musalman.**—Wash out a verse from the Qurán written by a Qází on paper (parchment will not do) with Persian ink, and you will be protected from all diseases. Persian ink is made up of gum and lamp-black.—*G. Woulfe: Faizábád.*

163. **Oudh—Mamiai**—See Vol. II, note 1073, etc. In Oudh it is said that in the days of the Nawábs every noble kept in his possession African negroes from whom to manufacture *mamiái*.—*G. Woulfe: Faizábád.*

164. **Oudh—Spectacles—Hindus.**—It is believed that if spectacles be worn regularly for 12 years after the age of 21, they will not be required in after-life. This accounts for the common use of spectacles by young Hindús in Oudh.—*G. Woulfe: Faizábád.*

165. **Bombay—Sacred fire.**—Never bring fire intended for burning frankincense before the gods on a potsherd, as that would mean ruin.—*K. Raghunathji: Bombay.*

166. **Bombay—Unlucky days for medicine.**—Never take medicine or go to a doctor on Mondays or Wednesdays.—*K. Raghunathji: Bombay.*

167. **Bombay—Crying child.**—If you have a crying child distribute parched pulse among school-children on a Friday. Their clamour for the "goodies" will take all the "cry" out of your child.—*K. Raghunathji: Bombay.*

168. **Bombay—Children's excreta.**—For six months after birth never throw the child's *excreta* out of the house during the night, for should a dog eat them, the child will get diarrhœa.—*K. Raghunathji: Bombay.*

169. **Bombay—Cradles.**—Never swing the cradle while the child is not in it, or you will give the child a stomach-ache.—*K. Raghunathji: Bombay.*

170. **Bombay—Kissing a child's hands.**—Never kiss the palms of a child's hands or it will become a thief.—*K. Raghunathji: Bombay.*

171. **Bombay—The tulsi plant.**—No married woman should take the leaves off a *tulsi* plant, as the practice may turn her into a widow. This duty should be performed by a widow.—*K. Raghunathji: Bombay.*

172. **Bombay—The umbilical chord.**—A boy's umbilical chord should be buried in the

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front and never in the backyard, for this will ensure his being well before the public, and not being kept in the dark like a woman.—*K. Raghunathji : Bombay.*

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173. **Central India—Dakins—Treatment of witches.**—The idea entertained of *dákins* or witches is that certain women (generally the old and wrinkled) are endowed with a limited supernatural power, which, though it does not enable them to see into futurity, or to obtain what they wish, empowers them, with the aid of their familiar *orbhír*, and by their incantations, to inflict pains, diseases or death, upon human beings or animals, as they may desire to gratify their malice or resentment. They are believed in general to accomplish their vengeance by causing the gradual decay of the liver of the person or animal they wish to destroy. Their power of witchcraft exists on the 14th, 15th, and 29th of every month. It is also very strong during certain periods of the year, particularly nine days before the Dasahrá feast; but the Díwálí is the time when they have most power. At other periods *dákins* appear, dress, talk, and eat like other women; but when the fit is on them they are sometimes seen with their eyes glaring red, their hair dishevelled and bristled, while their head is often tossed around in a strange convulsive manner. On the nights of these days they are believed to go abroad, and after casting off their garments, to ride upon tigers and other wild animals; and if they desire to go upon the water, the allegators come, like the beasts of the forest, at their call, and they disport in rivers and lakes upon their backs till near the dawn of day, about which period they always return home, and assume their usual forms and occupations.

Such an absurd belief would not merit mention, did not the numerous calamities which it annually produces force it into notice. It is calculated, and on tolerable trustworthy *data*, that within the first thirty years of this century, above a thousand women were put to death for witchcraft in Central India, of whom a very large proportion perished by the orders of Zálim Singh, Regent of Kotá, who, with all his extraordinary talent, was remarkable for his weak and childish superstition upon this point. His high general reputation went far to confirm the belief of others, and in several later murders of supposed witches, his example was brought forward; while the acknowledged superiority of his understanding was urged as an infallible proof of the existence of sorcery, and of its guilty supernatural agents.

The usual mode of proving whether an accused woman was a witch was through a religious mendicant of a low tribe, who was termed a Bhopá, and was believed to have the talent of discovering those who have the latent power of sorcery; but, generally, for a woman of a village to be old and haggard and bad-tempered, was sufficient to make suspicion fall upon her. If a man, his wife, or child, or any of his cattle remained long in bad health, or died suddenly, and any old woman was supposed to have any ill-will against him or his family, she was seized and red pepper was stuffed into her eyes. If this process did not produce tears, (!) the unfortunate creature was condemned. Sometimes she was flogged with the branches of the *nux vomica* or with the root of the *palma christi* (castor-oil plant), and if these (after other stripes had failed) made her call out, she was deemed a sorceress, for these rods alone can inflict pain upon such a being. Sometimes the witch was tied in a bag and thrown into a pool, where sinking was the only proof of innocence. If her struggles kept her afloat, she was inevitably condemned and punished, either by being obliged to drink the water used by the leather dressers, which is a degradation from caste, or by having her nose cut off, or being put to death. The latter often occurs through the superstitious fear of princes, or among the lower classes through the violent resentment of individuals. Nor are the latter exposed to punishment for such crimes, when they can produce any ground whatever for their suspicion.—*Malcolm's Central India and Málwá, Vol. II, p. 175, Thacker's Edition.*

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174. **Oudh—Meteors.**—Whenever you see a meteor you should say the word cocoanut or nut.—*Kakku Mall : Faizábád.*

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175. **India—Superstitious customs connected with sneezing.**—Continued from Vol. IV, note 95. At first thought the English "God bless you" might seem to be uttered from purely altruistic motives by the bystander on behalf of his friend, the sneezer. But, on the other hand, there are modern Hindú practices which indicate that the bystander (as contrasted with the man whose sneezing he hears) is alarmed for himself at the unfavourable omen, and acts on his own behalf accordingly. Thus a Hindú will desist from a journey, or an important piece of business, if he hears some one sneeze. (See Vol. I, note 776; Vol. II, note 490).

Now the chaffy Páli story seems to contain a sound grain of suggestion, which may help to reconcile the two apparently opposing superstitions last noticed. I assume with Herbert Spencer (*Principles of Sociology*, i, 244-5) that involuntary actions like sneezing and yawning, are often "regarded as showing that some intruder has made the body do what its owner did not intend it to do." As, then, the sneezer is possessed by an

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uncanny spirit, his own spirit being perhaps driven out, the superstition considers him helpless. This explains why he neither prays nor deprecates the spirit on his own account at first. The bystander is afraid because he is in the presence of a malign influence. For this reason he tries to come to the rescue of the sneezer's natural self with some phrase like "God bless you" or "*Jíva*," which, although worded as if solely in behalf of the sneezer, is really motivated by the bystander's alarm for himself before the threatening evil spirit. The sneezer, then, with some such phrase as "Thanks—the same to you," or "*Tvam pi jíva*," recovers his power over his natural self, and accordingly says in his own name to the evil one—"Begone from us both."

Thus in our *Játaka*, it is not the sneezer Gagga, but the bystander, the Future Buddha, that speaks first. He says—"Live" or "God bless you;" and, from the third line of the stanza, his motive seems to be—"Because otherwise I fear that the *pisáchas* that have hold of you will eat me." Gagga's answer—"Live also thou"—seems hardly more than what the Germans reply in the like case, namely, "*Danke*." By this formula he shows that he is again in his right mind, and his friend then no longer fears that the *pisáchas* will attack him next, for they are already banned. Then Gagga, by his recommendation that the *pisáchas* eat poison, so to say, snaps his fingers in their face.

References to these superstitions are not infrequent in Sanskrit. Böhtlingk and Roth (*s. v. ksu*) cite other allusions from *Cháura pancháriká* 11, MBh. xiii, 7584, etc. There is also a story in the *Kathá-Sarit-Ságara*, chap. 28, in which a sneezing superstition plays a *rôle*. See Tawney's Translation, i, 253.

For a man that has sneezed or yawned, *as valáyana* (*Grihya-sútra* iii, 6, 7) prescribes the repetition of a pious text. Here the sneezer feels conscious that he is not wholly overcome by the evil power that caused the sneeze, and so does something himself to drive it off.

Apparent exceptional cases, finally, in which people seem to regard sneezing as a lucky omen, may be accounted for on the supposition that they came to misunderstand the true significance of the "God bless you"—namely, as a weapon against an evil influence—and imagined it to be a congratulation.

Professor Whitney remarked that the earliest mention known to him in Hindú literature of superstitious practices in connection with sneezing is found in the *Jáiminíya-Bráhmana*, at ii, 155, and reads as follows: *tam evam santam devá abhito níheáur: ayam na eko viro bhút sa ittham nyagát kva bhaváma iti: sa ho vacha na vái vidma yo* (mss. *ya*). *bhúvam iti kim iti chukshushámi vá ity: atha ha sma tatah purá kshutvái va mriyante: tam ho chuh kshuhi jíve 'ti tvá vakhyáma iti sa ha cshukshává tam ha jive ty úchus sa jijíva: tasmád idam apy etarhi chukshuvánsam áhur jíve 'ti;* 'Him being in this plight, the gods sat down about: "he hath been our one hero; he hath thus sung (?); where are we?" He said: "We do not know what I have been:—"Why?"—"I want to sneeze." Now up to that time, people used to die when they sneezed. They said to him:—"Sneeze; we will say 'live' to thee." So he sneezed; they said "live" to him; he lived. Therefore also at the present time they say "live" to one who has sneezed.' This passage certainly supports the ordinary view, that it is the sneezer himself who is regarded as in danger, and whom his friends save by a good wish or blessing. The altruistic character of the proceeding is sufficiently taken away by the implied understanding that he will do the same for them in a similar case: it is a social exchange of kind offices.

Professor Hall observed that sneezing was a good omen among the Greeks and Romans. So even in the *Odyssey*, xvii, 545. The Love sneeze at a lover is a sign that he is to be happy, in Theocritus, vii, 96; compare Catullus, xlv, 18; and also Theocritus, xviii, 16, the epithalamium of Helen.—*H. C. Warren, in the Proceedings of the American Oriental Society, May* 1885: Boston.

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176. **Afghanistan—Legend of Balkh.**—Balkh, according to tradition handed, was formerly the first city in the world. The circumference of the city is still 15,330 yards, and that of the Bálá Hissár 2,600 yards. The Royal Palace was originally situated in the citadel. Very many *amírs* have ruled the city, but the last ruler was called Abát Maslim, who had a lovely daughter rejoicing in the name of Samálai. The *amír* brought up Samálai from the date of her birth in a palace under the Bálá Hissár, which is said to have been connected with all parts of the city by underground passages. No one besides the *amír* and his Prime Minister knew where his daughter was concealed. Samálai lived in this underground palace surrounded by her attendants, but when she reached a marriageable age, the *amír* issued a proclamation far and wide, that whoever could find his daughter should be permitted to marry her; and that for her dowry the husband would be allowed to rule the kingdom for the space of one and a half days. If, however, any youth attempted to find his daughter and failed, his head would be cut off. Many princes and youths from all countries came and accepted the trial; but, failing, lost their heads. One king of distant island country sent six of his sons to Balkh for the purpose of his finding

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Samálai; but none of the sons ever returned to their father, having failed in their attempt. This king possessed a seventh son, the pride of his father's heart; and one day while he was amusing himself, he was suddenly rebuked by his mother for never having tried to find his six elder brothers. The youth was grievously hurt at the rebuke administered by his mother; and having obtained all the information he could from his parents regarding the fate of his brothers, and the purpose for which they left their home, he determined to follow their footsteps and try his luck. The very next day he left his parents, and journeyed for many weary months and years towards the great city. While journeying thither, he one day met with a *faqír* under a tree, and, in the course of conversation, he found out that his brothers had stayed with this devotee for a long time, and had asked his aid; but, being of impetuous dispositions, would not abide by his advice, and went on their way never to return. The *faqír* asked the seventh son where he was going, and, hearing his intentions, tried all he knew to dissuade him from his object, and return to his home. Failing in this, he at length consented to assist the young prince, and for many weeks taught him all he knew, finally giving him a letter and a few hairs of his beard. Bidding him good luck, he told him to present the letter to a goldsmith who lived in the gate of Abát Maslim's palace, and by whose assistance he would certainly succeed. If at any time he were in any great danger, he was to burn the hairs of the *faqír's* beard, and in a few moments the *faqír* would be with him. The prince journeyed on to Balkh, and made the acquaintance of the goldsmith, who at first refused to have any thing to do with him as he was a foreigner; but on his producing the letter of the *faqír*, he agreed to help him, and, having consulted with his wife, they dressed the prince up as a young woman, and gave out that she was their daughter who had just come from her husband's house.

The goldsmith's mother was one of the female attendants of the Princess Samálai. One day this old woman was arranging flowers for Samálai, when the prince joined her, and also arranged some flowers after his own design. When Samálai saw the flowers which had been arranged by the prince she was very much struck, and inquired of the goldsmith's mother who had arranged them in such a charming manner. She replied that they had been arranged by her daughter, who had lately come from her husband's house. The princess ordered the old woman to bring her daughter to the palace, but in this attempt she was not successful, as the *amír* had given strict orders that none other than the regular attendants of the princess were to be admitted to her presence. The prince was much disheartened for a time at his want of success; but on talking the matter over with the goldsmith, they came to the conclusion that it would be better to make a lion of gold and silver, which should be hollow, and which by means of machinery could be made to perform the movements of a lion. After many months' work the goldsmith finished his mechanical lion, and one day, having shut up the prince inside it, proceeded to the palace and exhibited it to the *amír*, who was much pleased, purchased it, and sent it as a present to his daughter. In the dead of night the prince escaped from the lion, and appeared to the princess, explaining to her the reason of the deception practised. After a few days the prince managed to leave the palace, and at once made his way to the king and asked for his daughter in marriage. The *amír* replied that if he could find the princess he should be allowed to marry her. The youth at once went to the entrance of the underground palace where the king's daughter lived. This gave rise to suspicion in the mind of the *amír*, and he at once gave orders that the goldsmith and his family should be killed; but the prince, hearing of it, told the king that he should first fulfil his promise and give him his daughter, and after that make away with the goldsmith. The *amír* accordingly married his daughter to the prince, and allowed him to reign over his kingdom for one day and a half. The next day the princess instigated her husband to kill the *amír*, which the prince at once did, and by this means continued to reign over the kingdom of Balkh, and also saved the life of the goldsmith and his family, through whose assistance he had been successful in his search for the beautiful princess of Balkh.—*Civil & Military Gazette: Lahore.*

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177. **Panjab—Doves.**—Natives say that a dove will not mate twice, and that if one of a pair dies, the other pines to death.—*Ghulám Hussain Khán: Kasúr.*

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178. **Panjab—Gugga—Snakes.**—It is a good thing for a Hindú to listen to the tale of Guggá at night during the Díwálí festival as a means of preventing snakes enter their houses.—*Ghulám Hussain Khán: Kasúr.*

[Guggá is now universally held to have a miraculous power over snakes.—ED.].

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179. **Panjab—Kites.**—It is very unluckly for a kite to settle on the roof of a house.—*Ghulám Hussain Khán: Kasúr.*

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180. **Panjab—Unlucky trees.**—The *kikar* (*acacia arabica*) and the *lasúrá* (*cordia myxa*) are very unlucky trees, and should never be planted in a house.—*Ghulám Hussain Khán: Kusúr.*

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181. **Panjab—Crows—Omens.**—If a crow caw a great deal, it is a sign that a guest is coming.—*Ghulám Hussain Khán: Kasúr.*

182. **Panjab—Cats.**—See Vol. II, note 470. It is very unlucky to kill a cat: this is a universal belief in the Panjáb.—*Ghulám Hussain Khán: Kasúr.*

183. **Panjab—Iron—Boils—Cures.**—Wear an iron ring and you will never suffer from boils.—*Ghulám Hussain Khán: Kasúr.*

184. **Panjab—Journeys—Omens.**—Never drink when going on a journey, and if you do drink, eat something sweet first.—*Ghulám Hussain Khán: Kasúr.*

185. **Singapore—Tokongs—Charms from a dead tiger.**—Careful as I was, however, within a quarter of an hour after the tiger was shot, it had not a single hair of its moustachios left, these being considered great charms. Subsequently as the skin was hanging out in the sun to dry I even had two of the claws stolen.

It was interesting to note what implicit faith all natives (of the Straits Settlements) put in the charms or *tokongs* that are to be obtained from the vanquished foe. Chief among them are the gall stone, the claws, and a small bone found at the back of the neck. The bones were in great request, and medicine, which has very valuable properties (in the native mind), is prepared from them.—*G. F. M., Singapore: in the Straits Notes & Queries.*

186. **Singapore—Folk medicine—Proceedings of a Malay quack.**—A Malay in my employment thus described to me the mode by which he was cured of an illness.

The native doctor (*bomo*) placed a (*buyong*) jar of water on the floor. The other apparatus consisted of some (*bertih*) parched rice, (*bras kronnyit*) rice made yellow with turmeric, and a few blossoms of the *bunga mélor*. He then put a hard-boiled egg into the *buyong*: the *bertih* and rice he sprinkled round the *buyong*, letting some of the grains fall into it. As he did so he repeated some words in a low voice. He next put the flowers into the *buyong* and they floated on the top of the water. He then lighted a candle and watched the flame to see if a cure was possible or not. The flame flickered in his direction, so he decided in the affirmative. If the flame had gone the other way he could not have undertaken the cure! He then placed a gold ring belonging to the patient in the jar, and made him lie down, placing his hands firmly on the top of his head, and repeating a formula in a low voice. At the end of this he blew into the rice as if he was blowing away something. This he did three times.

Before his performances on the patient's head, he went through an operation to ascertain if the patient's *semangat* (vital principle: (?) the same as the *la* of the Karens and the *leipya* or butterfly of the Burmese) had abandoned him. He took the ring and attempted with it to hook up the floating flowers and grains of *bertih*. They evaded the contact, and it was not until a further incantation and muttering of charms that one flower and one grain of *bertih* were hooked up. This betokened that the patient's affections had recently been estranged from some one: (as a fact, he had recently quarrelled with his wife!) He thereupon made the patient bathe in the water in the *buyong* and then eat the egg.

He then pronounced a charm over 20 leaves of *sirih*, and directed that the patient should eat these and no others.

He then tied the ring round the patient's right wrist with a string made of thread of seven different colours, twisted together and prescribed perfect rest for three days. No one was to be angry with the patient, and the latter was not to lose his temper with any one, but was to remain at home and amuse himself with flowers or any other mild and innocent diversion.—*W. G. Maxwell: Penang.*

[As to the string of seven threads, compare the *maull* of the Panjáb: Vol. II, note 458.—Ed.].

187. **Panjab—Howling Dogs—Cat calls—Unlucky.**—The howls of dogs and the calls of cats at night are very unlucky, and presage death and misfortune to the household. The noise is caused by the power of these animals to foresee unlucky events. They should always be driven away.—*Chaina Mall: Ambálá.*

188. **Panjab—Horses—Elephants—Smelling danger.**—Horses and elephants have the power of smelling danger from a distance, and always warn their riders of it. Therefore their mode of indication should be studied.

Horses were created first of all animals, and elephants next, and on account of their superior birth they never make a wrong indication.—*Chaina Mall: Ambálá.*

189. **Panjab—Spirits—Anthropomorphism.**—Evil spirits (*bhúts*) live the same kind of life as mankind, rearing families, &c. All their transactions, are done at night, and they live on the produce of their lands (!), the whole world being strictly parcelled out amongst them. Their chief power is that of changing their form at will.—*Chaina Mall: Ambálá.*

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190. **Panjab—Spirits.**—A *bhút* can always be told by the fact that he casts no shadow as he moves; and the only way to preserve from his attack is to keep yourself ceremonially clean. This is why no native goes to answer a call of nature without carrying a vessel of water with him.—*Chaina Mall: Ambálá.*

191. **Panjab—Fabulous Birds—Huma and 'Unqa.**—The fabulous birds of Paradise—*humá* and *'unqá*—have the power of turning you into a king if they fly over you. The difficulty is of recognising them, their form being unknown.—*Chaina Mall: Ambálá.*

192. **Panjab—Aspect of sleep.**—Orthodox Hindús will not sleep with their feet to the East or North out of respect to the Ganges, which flows to the East, and to Devi, who dwells in the North (the Himálayas).—*Chaina Mall: Ambálá.*

193. **Panjab—Red food forbidden—Hindus.**—Baniyas will not eat carrots, turnips, onions, or *dál masri* or *masúr* (red pulse), because they are red, and so resemble flesh.—*Chaina Mall: Ambálá.*

194. **Panjab—Peacocks and Rain.**—Everywhere in the Panjáb the cry of peacocks forbodes rain, and they are said to hear thunder 100 *kos* off.—*Chaina Mall: Ambalá.*

[Is it known how a similar belief was imported into England?—ED.].

195. **Panjab — Cholera.** — There are two causes for attacks of cholera: personal uncleanliness and neglect to worship Marí Máí.—*Chaina Mall: Ambálá.*

196. **Panjab—Transfer of Cholera—Hindus.**—Procure a young male buffalo, paint it over with *sindhúr* (red lead), and drive it to the next place. This is what the goddess of cholera likes, and she will then leave you for your neighbours.—*Chaina Mall: Ambálá.*

197. **—Panjab—Howling of Jackals.**—The howling of a male jackal by day forbodes famine or other evil; that of female jackals in a burial ground means that some one is to go there next day.—*Chaina Mall: Ambálá.*

198. **Panjab—Milk—Children—Evil spirits.** Evil spirits are very fond of fresh milk, and so no Panjábí woman likes her child to leave the house soon after it has been given milk. If she cannot prevent its going, she will put some salt or ashes into its mouth to take away the smell of the milk.—*Chaina Mall: Ambálá.*

199. **Panjab—Earth-quakes.**—Nearly all Panjábís, Hindús, and Musalmáns, believe that earth-quakes are caused by outbreaks of the anger of Mother Earth at the prevalence of sin.—*Chaina Mall: Ambálá.*

LANGUAGE.

200. **Bombay.—Babani Balihari.**—See Vol. II, note 639. It is not correct to say that this reduplication is a method of emphasising a word. It is rather the reverse: it makes the term loose and general. For instance *ghar-bár* means any sort or kind of a house; *chokhá-bokhá*, rice or anything else that will serve its purpose.

Is the idiom not known in the languages of Northern India?—*G. C. Whitworth: Rájkot.*

201. **India—Duhai.**—What is the meaning of the exclamation *duhai* used in appealing for justice?—*G. C. Whitworth: Rájkot.*

[This exclamation, under the forms *doai, dwye, dohái, darohai, doí, dohaee*, has often been discussed in linguistic books. Yule's *Glossary* as usual gives the best description of the word, which seems to be pretty clearly a survival of the Sanskrit *droha*, an injury, wrong *cf.* Maráthí, *durádhí*. Its analogy to the Norman *haro* has long been pointed out, and for an account of this last word and its use, so like that of *dohái*, see the *Indian Antiquary* for the current year.—ED.].

202. **Panjab—Shikari's terms for game.**—The following *shikárí's* terms may be found useful:—

Sanjhuá, any wild animal: big game.
Chikárí, charérú, híran; deer (doe).
Hirnawá, káliá; deer (buck).
Nílgái, roj; the nílgáe.
Bad jánwar, sur, banailá; the wild boar.
Akérú; a single wild boar.
Ténduá, chitá, jánwar, kírainch; in the hills.
Lakarbaghá; panther (or leopard).
Lakarbaghá; in the plains, *dagar*; hyæna.
Lomrí, lokrí; fox.
Bhálú, richh; bear.
Ghúghí, fákhta, panduk, daukhí; doves.
Barkárú, murgábi; water-fowl.—*W. J. D'Gruyther: Kasauli.*

203. **India—Transliteration of v and w.**—See Vol. III, note 638. The question of whether *v* or *w* is the correct sound of the Nágarí व or the Arabic و has been much discussed. As to the true pronunciation of Sanskrit, we can only guess in the same manner as in Latin; the modern languages being in both cases unsafe guides to go by.

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European scholars have not yet been able to make up their minds as to whether Latin *v* is a true *v*, a labial *v* or a *w*, although they now seem to incline to the latter view, as in the *Guide to Latin Pronunciation* lately issued at Cambridge. In Sanskrit it seems most probable that the sound was purely labial (the sound represented by *bh* in Ellis's Palæotype), and that it did not vary according to the vowel that followed it. Mr. Whitworth's rule may hold good for the Bombay Presidency, and is probably based upon the pronunciation prevailing in the modern vernaculars. But I do not think it is applicable to the whole of India, and it seems a pity to give up the uniform use of *v* in Sanskrit words, as to which there has hitherto been a general consensus of opinion. In the modern languages we can ascertain the sounds more exactly; and here it would no doubt be preferable to write *w* when the English sound is heard, and *v* for the pure labial sound where the lips meet. In Hindústání a true *w* is heard in such pronominal or adverbial forms as *wahán*, *woh*, *waisá*, and in words borrowed from Arabic, such as *wáris* or *wa-ghaira*. In Panjábí the common sound is the labial *v*, which is heard as well before *a*, (as in *van*, *vadá*, *várí*) as before the other vowels (as in *velá*, *vich*). In Pashto the labial *v* and the *w* are both in use, and I think that Mr. Whitworth's rule applies,—*i.e.*, that the sound of *w* prevails more before *a* or *á*, and that of the labial *v* before other vowels, but I am not able at present to test this point. In Balochí *w* is usual in true Balochí words (such as *wath*, *waragh*, *wám*), while the labial *v* is common in words borrowed from Sindhú and Panjábí (such as *vanní*, *vágí*, *val*). In Persian I believe that labial *v* is the correct pronunciation, and *w* in Arabic, although both become *w* indiscriminately in the mouth of a Hindústaní.—*M. L. Dames.*

[The editorial note to the former note was misprinted, and should run "the true Indian *v* is a pure labial formed by drawing the lips closer together than in sounding *w*, but *not* so close as to impinge on each other as in *v*."—Ed.].

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204. Deccan—Halysicca.—This Anglo-Indian word seems to have escaped Colonel Yule, and so I here give some instances of its use. It is usually spelt *halysicca* by Europeans in daily correspondence, but is really *hálí sikka*, *i. e.*, current coin. It is applied to the "reformed" rupee of the Nizám's Dominions.

1884.—"There were thirty years since no less than fifteen to twenty different descriptions of coin current in the (Nizám's) Dominions, most of which were of a very debased description * * * The values of some of the better description are given below * * * *Halli Sicca* rupees for 100 British rupees 119-11-1."—*Historical, etc., Account of the Nizám's Dominions*, Vol. II, p. 228.

1868.—"For many years the Deccan was troubled with a variety of debased descriptions of coins. * * * *

There were, besides the Hyderabad Mint, various district mints, such as those at Soogoor * * In 1856-57 the Nizám's Government resolved on a reform of the coinage. This was effected by abolishing all the mints in the districts, and by issuing a new coinage altogether from the Hyderabad Mint, to be called *Halee Sicca* rupees."—*Sir R. Temple: Deccan Report*, p. 19.

1868.—"The profits on exchange arise in this wise. The payments in the districts are made and calculated in the established *halee sicca* rupee. But at Hyderabad the payments to all establishments have always been, and are still, calculated in the *Soogoor* rupee, but are made in the *halee sicca* rupee, which latter has a higher value of ten per cent."—*Sir R. Temple: Deccan Report*, p. 39.

1885.—"Now there is only one mint situated in the city of Haidarábád; and only one kind of rupee, namely, the *hali sicca*, the 'rupee of the period' is turned out."—*Hunter, Imperial Gazetteer of India*, Vol. V, p. 248.—*R. C. Temple: London.*

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205. —Oudh—Reduplicated expressions— See Vol. IV, note 121.—Here are common specimens:—

áná jáná, to visit.
síná paroná, to sew and stitch.
roná dhoná, to weep.—*Kakku Mall: Faizábád.*

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206. —Ceylon—Chava kachcheri—Malay names in Jaffna.—The derivation of the name cháva kachchéri is interesting. This word has no connection with the word *kachchéri* (*kachahrí*), and is not cháva + kachchéri, but chávakach + chéri. Another form is chávachchéri, and the tendency among the people of Jaffna is, I think, to use this name instead of the longer one.

The derivation I take to be this. The Tamil name for the Malays is chávukar, *i. e.*, the people of Java; just as the Sinhalese name is Jú minissa or Javo. *Chéri* means "a village or group of houses occupied by people of the same caste."—Winslow. *Chávukar*, in composition with *chéri*, drops the *r*, and, according to a rule of Tamil Grammar, the initial *ch* of the second word of the compound is doubled after the vowel sound, which ends the first word. The compound then becomes chávakach-chéri, and means "the Malay village."

It would seem from this name that at one time there was a settlement of Malays at the place, and this is confirmed by the tradition that in the time of the Dutch a detachment of Malay soldiers was stationed at Chávakachchéri. In Baldens' *Ceylon* Chávakachchéri is mentioned

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under that name, spelt as chavagatzerg, and an account is given of the village with a picture of the Portuguese Church, so that the Malays must have been there before the advent of the Dutch. I find it stated in a sketch of the history of Jaffna, published in the *Literary Supplement to the Examiner* for 1875, that "Chankely (a king of Jaffna *circa.* 1544), drove off many Malay sepoys stationed at Chávakachchairié." There seems to be no doubt, therefore, that not only the Dutch, but the Portuguese before them, had Malay soldiers in their service, though Mr. A. T. Shamsiden, who wrote *A Brief Sketch of the Malays of Ceylon*, does not seem to be aware of the fact in the history of (I presume) his countrymen.

There are other places in the Jaffna peninsula, which owe their names to the Malays, *e.g.* Cháván-kóddai, the Malay Fort; Yáppákudiyiruppu, the Malay Hamlet; Yáppákumaranvayal, the Field of the Malay Prince, (a field at Maravanpulo, Tenmirádchi).

Are there any similar instances to be found in Sinhalese place-names?—*J. P. Lewis, in the Orientalist.*

GEOGRAPHY.

207. Sindh—Alexander's Hill.—A short distance above Sahwán, on the right bank and on the same side of the Indus as Sahwán, a small hillock is pointed out by the boatmen on the river as having been made by the horse-dung of Alexander's cavalry when stationed there, and they call it Alexander's Hill! Can any one tell me if anything is known of this place?—*G. Woulfe: Faisábád.*

208. Assam—Rivers Sanpo, Rima, and Brahmaputra.—Mr. Needham's expedition to the Zayul Valley has rendered an important service to geographical science, by filling up a gap which was left unexplored by Pandit A——k. The identity of the Sanpo with the Dihong has hitherto been open to question. A great deal of evidence against it, and in favour of the identity of the Sanpo and the Irrawady, will be found marshalled in the *Gazetteer of Burma*, Part I., pp. 115-118; and Mr. Robert Gordon has maintained the same view in an ingenious paper recorded in the *Proceedings* of the Royal Geographical Society for May 1885. If the river of Rima be assumed to be identical with the Bráhmapútra, it is obvious that the Sanpo, in its supposed course from Tibet to Burma, must pass round to the north of the head-waters of that river. But if the Sanpo really did pass that way, the Pandit must have crossed it twice on his journey into the Zayul Valley from Upper Tibet and back again. In travelling from Báthang to the source of the eastern branch of the Bráhmapútra, which he calls the Zayul Chu, he must have crossed from the left bank of the Sanpo to the right; and in returning to Upper Tibet by the sources of the Rongthod Chu or western branch of the Bráhmapútra, he must have crossed from the Sanpo again from the right bank to the left. The Pandit's diary shows that in these parts of his journey he did not thus cross the Sanpo, and Mr. Gordon does not dispute its correctness. The passage of the Sanpo into Burma round the sources of the Rima river being thus disproved, the only alternative supposition, on the hypothesis of the identity of the Sanpo and the Irrawady, is that the river of Rima is not the Bráhmapútra, but itself an affluent of the Sanpo, and that the Sanpo finds its way towards Burma somewhere between the frontier of Assam and the furthest point reached by the Pandit in the Zayul Valley, *viz.*, the village of Sámé. This, therefore, was the theory advanced in Mr. Gordon's paper above-mentioned, and in his map illustrating it the river of Rima is shown as turning southwards and falling into the Sanpo on its left bank, while Rima itself and the whole Zayul Valley are pushed further eastward than the Pandit placed them, thus leaving a broad interval between the western end of the Zayul Valley and the limit of exploration from the Assam frontier eastwards; and through this unknown country flows the imaginary Sanpo on its way to Burma. Mr. Needham's expedition has left this theory no ground to stand on. It has vindicated the position assigned to Rima by the Pandit, and has proved conclusively that the Rima river is one and the same with the Bráhmapútra, which was followed up by Mr. Needham the whole way from Sadiyá to that place. The unexplored country, with its imaginary Sanpo, disappears altogether. The Sanpo being thus denied an outlet towards Burma in any direction, the only alternative is to fall back upon the belief in its identity with the Dihong, for which we have the positive evidence of the Mishmí Report.—*Assam Gazette.*

HISTORY.

209. Burma—The Story of Ka Kyens' raid.—In the Burmese year 1245 *A.D.* (1882-83), a Burman named Ngawa made his appearance at Mogaung in the dress of a *phongyí*. He stated that he was of royal blood, and that it had been revealed to him that he was the rightful King of Burma, and would succeed in becoming so. In confirmation of his claims to authenticity and superhuman support, it was said that his body was luminous, or became so, at the will of its possessor. Not meeting with much support in Mogaung, where plots and pretenders were of too common occurrence to excite much enthusiasm, he went up the Sawma Mountain and unfolded his schemes to the Sawma Ka Kyens, one of

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the most numerous and powerful Ka Kyen tribes within Burmese territories. Much impressed with the supernatural attributes and claims of the pretender, and probably recognising the grand facilities for plunder which the prosecution of his claims would afford, the Sawma Ka Kyens threw in their lot with him, proclaimed him king, and as a preliminary captured and held the town of Mogaung They then sent emissaries to all the other neighbouring Ka Kyen tribes, calling upon them to join and march down country to enforce the claims of the pretender Ngawa. Representative bodies of the various other Ka Kyen tribes came in to Mogaung, were convinced by the wonderful light which proceeded from the *phongyí* body that his mission could not fail, patched up their blood-feuds and private quarrels, and concerted a plan of action.

A few weeks later the plains of Upper Burma were overrun by hordes of Ka Kyens who devastated the country, their watch-word being "Ngawa is the rightful king, death and destruction to all who do not believe in him."

The Lathu and Karrar Ka Kyens devastated the whole of the Mogaung Valley and the Irrawaddy Valley between Myena and the upper defile. The Kauri, Matim, and other Ka Kyen tribes on the east descended into the Bámo plains, burnt Bámo, and nearly all the towns between the first and second defiles; while the Sawma Ka Kyens, his earliest supporters, marched with the pretender Ngawa, past the big lake Endangyí through Mauhyin Moda, Shwe Ashe Chaung-Maule, and the Katha districts, as far as the town of Myadaung, a chief town of the district of that name. Having burnt every town and village of note *en route*, they looted everything of any value, dug up the buried hoards of the villagers, and drove off all the ponies, cattle, and buffaloes they could find.

The pretender Ngawa established his headquarters at Mawlu, having marched there with some four thousand warriors of the Sawma tribe under the leadership of a chief named Shwe Du. The orders given by the pretender were to make the people acknowledge his authority, but not to inflict bodily injury on any one; this latter evidently a concession to his *phongyís'* robe. However, news of the wave of devastation caused by the Ka Kyens sufficiently preceded them to cause all the inhabitants to evacuate the country, either taking to the river and abandoning everything, or taking as much as they could with them in their hasty flight southwards by road; thus on the arrival of the Ka Kyens few of the inhabitants were left to acknowledge the sovereignty of Ngawa. From Mawlu bands of Ka Kyens, 500 or 1,000-strong, went in every direction, looting and destroying and sending large convoys of their spoils back almost daily to their home near Mogaung *viâ* Malu. Finally, hearing that Burmese troops were coming against them from Mandalé, and that the evicted Wúns of Myadaung, Shwe, Ashe Chaung Maule, and Moda had collected a large number of men to resist them, they slowly retreated to Mogaung, taking all their spoils with them. The pretender is said to have suddenly disappeared during the retreat, and was heard of no more.

I am inclined to ascribe the retreat of the Ka Kyens, however, not so much to fear of the Burmans, whom they thoroughly despise, as they had every reason to, but more to their natural disinclination to leave their hills, and home-sickness, and perhaps timidity at finding themselves in a strange part of the country. Besides, they had fulfilled their object in accumulating an enormous amount of plunder, and of course felt no very keen interest in pushing the claims of the *phongyí* pretender, whose disappearance may perhaps have been due to his troublesome importunity when he saw the Ka Kyens bent on deserting his cause.—*Pioneer: Allahabad.*

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210. Panjab—Chamba—A chronicle of Chamba.—Continued from Vol. IV, note 126. Rájá Junárdhan, as soon as he succeeded, began a war with Jagat Singh, Rájá of Núrpúr, which progressed for 12 years without much result; but after this the Mughal governor of Kálánaur espoused Jagat Singh's cause, and in a battle at Dhalogh, in the Jahan *pargána*, Bishambar, Junárdhan's younger brother, was slain, and the Rájá himself fled to Chambá, which was subsequently plundered by Jagat Singh. By a ruse Junárdhan was prevailed on to submit and to visit Jagat Singh with a few followers only. During the conversation Jagat Singh plunged a dagger into his breast, and before the wounded man could draw his own, which was accidentally caught by a string, he expired. This happened at Dalogh, near Bátrí, close by the cantonments of Bálun, below Dalhousie. Since that time no dagger in Chambá has been worn so that it could possibly be caught by a string. The date of the occurrence is not clear, but it must have been about 1712 *St.* or 1655 *A. D.*

Rájá Junárdhan left no living heir, but his widow was at the time pregnant, and Jagat Singh had her kept in confinement with orders that if she gave birth to a son, the child was to be decapitated; but that if her child was a girl, she was to be married into the Núrpúr family. However, the child, which proved to be a son and heir, was cleverly stolen by Bhelwá, one of the Ránís made, and reared in the hills at Mándalí.

While Chambá thus remained in the possession of Jagat Singh, he built the fort of Tárágarh, which is clearly visible from the Bakloh cantonments on a hill a few miles to the eastward.

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The heir to the Chambá throne was named Pirthí Singh, and on reaching maturity gained the favor of the ancestral allies, the Rájás of Sokeband and Mandalí, who lent him men and money. He soon regained Láhaul, Pángí, and Chaurá, and later on Chambá itself, from the Núrpúr Rájá.

He now, in order to revenge the death of his father, entered into an alliance with Sukhrám Pál, Rájá of Basolí, giving him the *ilaqá* of Bhatí in return for his aid. His allies next gained over the Mughal governor of Kálánaur, who turned against Jagat Singh, stipulating that on his capture the Núrpúr Rájá was to be made over to him. The fortress was taken after a siege, but Jagat Singh escaped by a secret passage, and Pirthí Singh had to be content with burning down the place. However, after a time Jagat Singh was captured at Tárágarh and handed over to the Kálánaur governor, who sent him beyond the Indus—some say on an expedition—where he was killed.

Pirthí Singh was a charitable, brave, pleasant and just ruler, and in his time the revenue was four *lákhs* of rupees. He visited the Emperor Sháh Jahán nine times and was well received, and granted him Míman Waran in *iláqa* Jawendh Jhákí, value Rs. 1,600 yearly, in *jágír* for nine years. He is also said to have received 57 *lákhs* of rupees from the Rájá of Basolí! Many of the ornaments also given him are still extant.

It is said, too, that he was so handsome that the imperial ladies were very anxious to see him, and so he was led blindfold in the *harem* by the emperor.

He died in 1720 *St.* (1663 *A. D.*), leaving eight sons, and on his death 12 *Ránís* and 9 maids became *sati*.—*W. Buchanan: Gujrát.*

[It is clear that most of this is apocryphal and probably concocted, so as to cover the defeat of the Chambá Rájás by Jagat Singh of Núrpúr. If Rájá Balbhadar died in 1699 *St.*, and Rájá Pirthí Singh in 1720 *St.*, it is clear he could not have been the posthumous son of Rájá Junárdhan after a twelve years' war with Jagat Singh, and also have done al that is attributed to him. If there is anything in the tale a all, he could not have been more than 8 years old at his death (!) and in any case there is only 21 years between his death and that of his grandfather Rájá Balbhadar. Again, Jagat Singh of Núrpúr was much more than a mere hill chief, for he was one of Sháh Jahán's great generals, being employed in the reduction of Balkh and Badakhshán between 1645-47, where he served with great distinction.—Ed.].

ANTIQUITIES.

211. **Gujarat—Champaner.**—Note 543, Vol. III, is interesting, but suggests completer ruin than has in fact taken place. Besides the fortifications of Páwagadh and various buildings, including the greater part of a Sát Mahál, on the hill itself, there are considerable remains of the city of Chámpáner which lay at its foot. The main arch of the western gate of the outer wall of the city still stands, and two of the more elaborate inner gateways may be said to be in good condition. But the most interesting remains are three mosques,—two of them very beautiful, and one of these, in exterior proportion and grace of outline, seems to me to excel any mosque of Dehlí or Agrá. There is also a building, of solid stone arcading, said to have been the custom-house, but not as modern custom-houses are.—*G. C. Whitworth: Rájkot.*

212. **Penang—Traces of an old Settlement.**—The oldest *Kampong* in Penang is Datoh Kramat, which would appear from the following extract from an old *Register of Surveys* effected in 1795, preserved in the Penang Land Office, to have been occupied early in the 18th century:—

"No. 571. Datoh Kramat Burying-ground: garden ground: measuring on the east and west sides 3 *orlongs*: on the north and south sides 4½ *orlongs*: containing in all 13½ *orlongs*. This ground was cleared by the Datoh Kramat about 90 years ago, and Maharajistia (Mahárájá Setia) possesses himself of this ground as being a relation of the Datoh Kramat by descent. The ground is planted with cocoanut trees and fruit trees, and many people are buried in it."—*C. J. S. in the Straits Notes & Queries.*

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213. **North-West Provinces—Folklore—Qissa Siyah Posh.**—*Qissa Siyáh Posh:* A Story of the Siyáh-Posh, by 'Ináyatu'llah Khán, published in 1277 *A.H.*, or 1860 *A.D.*, at the Shajar-i-Hind Press, Lucknow. It is a prose story in elegant Urdú, being a translation of a Persian work of the same name: 16 pp. 8vo. It relates the story of a young lover of the Wazír's daughter being caught in the act of getting into her palace by the king, who manages that he marries her instead of being punished for his escapade. The story is told of Mahmúd of Ghazní.

Mahmúd was in the habit of wandering about the streets at night, clothed in black (*siyáh-posh*). One night he caught a young man breaking into the Wazír's palace by a scaling-ladder, and seized him as a common thief. The king agreed to let him at large for the night on bail, if he could find it. The youth's father, mother, and brothers all refused, but one of his friends stood security. As soon as the king had gone his way, the youth induced his friend to let him pay a last visit to the Wazír's daughter, and off he went. The king happened to see him again, and followed him up, and finding him throw his scaling-ladder over the same wall, went up after him to see what would happen. The girl asked her

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lover why he delayed that night, and he explained to her what had happened, and how he was sure to be executed the next morning; so they sat up together all night reading the *Qurán*, and the girl promised to go to the place of execution mounted on a black charger. Next day the youth was led to execution as a thief, and among the crowd was his sweetheart on her black charger. When the king saw this, he called to her, led her to her father, and explained matters, whereon the youth was pardoned, and married to the girl with great pomp and splendour.—*R. C. Temple: London.*

214. **Panjab—Village politics—Qissa Surajpur.**—*Qissa Súrajpúr:* The Story of Súrajpúr, anonymous, no date or press. It is a *brochúre* in Urdú, 12 pp. 8vo., on the ways of petty village officials under English rule; Súrajpúr, or the City of the Sun, being an imaginary name.

On the banks of the Ganges is situated the Rájpút village of Súrajpúr, rejoicing in three headmen (*lambardárs*), by name Udat Singh, Zálim Singh, and Mittar Sain; an accountant and factor (*patwárí*) named Amánat Rái, and a schoolmaster named Bidyá Dhar. All these worthies were honest as the day, and things went smoothly. Udat Singh and Amánat Rái died in the course of time, and were succeeded by Chandar Rám and Bhawání respectively, and then things began to go wrong. Chandar Rám corrupted the hitherto honest Zálim Singh, and these two, with the help of Bhawání, the accountant, set to work to rob the villagers, and, being successful in this, they went so far as to oust from his ancient homestead a tenant with proprietary right (*mazárá maurúsí*), by name Bhawání, by means of forged documents.—*R. C. Temple: London.*

215. **Panjab—Folklore—Soz 'Ishq.**—*Soz Ishq:* The Fire of Love, by Ahmad Bakhsh, published in 1298 *A.H.* or 1881 *A.D.*, at the Qaisar Press, Jálandhar. It is an original work in very elegant Urdú verse, in 16 pp. 8vo. It relates the legend of the devotion of Balál, a black slave, to Muhammad the Prophet.

Balál, the black slave of one 'Umia, an idolater of Makká (Mecca), was smitten by the teachings of Muhammad, whereon 'Umia, his master, began to torture and ill-treat him. Abúbakr (the first khalífa or successor to the Prophet) heard of this and exchanged a black slave for Balál with his master, and freed him. Balál was then appointed *muazzun* (or caller to prayer) to the mosque at Madína. After the Prophet's death Balál went to Syria, where he dwelt for six months, when he saw the Prophet in a dream telling him to return to Madína, which he did, and there he died. After the Prophet's death he could never make the *azán*, or call to prayer, as he fell senseless on repeating the Prophet's name.—*R. C. Temple: London.*

ARTS AND INDUSTRIES.

216. **Andaman Islands—The Pottery of the Andamanese.**—These savages evince a superiority over the Australians, Tasmanians, Fuegeans, and many of the Pacific Islanders, in possessing some knowledge of the art of making pots.

It was formerly believed that they had no vessel capable of resisting the action of fire, but careful examination of their *kitchen-middens* has proved, beyond all doubt, that their present manufacture was equalled—if, indeed, it were not surpassed—many generations ago by their ancestors: the traditions current among them on the subject may also be mentioned, in passing, as pointing to a like conclusion.

The late Dr. Stoliczka, in his interesting paper on the Andamanese *kitchen-middens*, writes as follows:—"In submitting the rude fragments of pottery * * * to an archæologist in Europe, no one would long hesitate in referring them to the stone age, at least to the neolithic period; for indeed they are almost identical with the fragments of pottery found in the Danish *kitchen-middens*, though here fragments of pottery are comparatively very rare."

The manufacture of pots (*búj*) is not confined to any particular class, or to either sex, but the better specimens are generally produced by men; and though the result is in neither case very satisfactory as regards appearance, they yet answer the purpose for which they are intended very fairly, and frequently serve as objects of barter among the various communities.

They invariably use, unmixed with any other substance, a particular description of clay, called by them *bújpá*, which is only found in a few places, where, of course, the work is usually carried on: the method pursued is similar to that practised by the Káfirs, and the only implements employed are a short-pointed stick, an *arca* shell (the variety called *pórma*), and a board, which is generally either a sounding board (*púkutayemnga*), or, if sufficiently large, an eating tray (*púkutayátmaknga*).

As nothing of the character of a potter's wheel is known among them, the shape of the vessels depends upon the skill of the operator and upon the correctness of his eye. The first step in the process of making a pot is to remove any stones that are in the clay, which is then moistened with water and kneaded until it is of a proper consistency: several lumps are next rolled out in succession on the board, by means of the fingers and palms, into strips of about fifteen inches long and half an inch thick: one of these is now twisted by the artist into cup-like shape, in order to form the base of the pot, which he proceeds to build up, taking care the while to

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exert sufficient pressure to ensure a uniform thickness by adding one roll above another, each one commencing where the last ended, until the required dimensions are attained. Then, if it be sufficiently firm and consolidated, an *arca* shell is carefully passed (*ngátanga*) over the inner and outer surfaces, which are thus rendered smoother, and are at the same time free from minute bits of stone that had previously escaped observation: the serrated edges of the shell also impart a more finished appearance to the vessel ere it is further engraved (*óingra*) on both surfaces in wavy, checked, or striped designs, not, as has been assumed, by the finger-nail, but by means of the pointed stick before mentioned. The potter then places the utensil in the sun to dry, or, if the weather be wet or cloudy, before a fire, taking care to alter its position from time to time, so that all parts may be equally subjected to heat. When sufficiently hardened, he bakes it thoroughly by placing burning pieces of wood both inside and around the vessel; occasionally during this process the pot cracks, which, of course, renders it useless; but if this does not happen it is allowed to cool, and is then considered ready for use.

With good management the pot is ordinarily fit for use by the close of the day on which it is made. They may be said to be all of one quality, and to differ only in size, as to be suitable for the use of a single family or a large party. The largest description is usually only to be seen in permanent encampments, the smaller kinds being taken when occasion arises for a migration; as for instance, on account of a death, or because arrangements have been made for an entertainment at some other place. The medium size is almost invariably provided with a rough basket-work casing, which not only renders it more portable, but also serves to protect it in some measure from the many accidents to which it is liable.

The pots ordinarily made will hold about nine pints, but the larger kinds possess double this capacity, while others again are no larger than half an ordinary cocoanut shell. These last are employed in making *kángatábúj*, and also when using it. With this exception, none of the vessels are reserved or manufactured for any special purpose, but serve alike for all times, whether for festivals, migrations, or ordinary occasions. No substitutes for pottery are in use, as has been supposed, unless the fact of certain molluscs being cooked in their shells can be so described. Broken pottery is not buried in graves or beneath landmarks, but is cast aside as rubbish.

No kind of painting or varnishing is ever attempted, and models of men or animals are never made. They are also ignorant of glazing and of making porous pottery for cooling vessels.—*E. H. Man: Port Blair.*

ADMINISTRATION.

217. Panjab—Administration—Arboriculture—Eucalyptus.—The species of *Eucalyptus*, which has thriven so well at Hazára, has for some years past been doing very well in the Hoshiárpur District. The species is believed to be *Tereticornis*.

I think some of the larger trees in the Lawrence Hall Garden at Lahore are of the same species. It would undoubtedly flourish well in all the submontane or "forest" districts in the Panjáb, and also in most parts of the plains, where water was not too distant. Some trees raised from seed sown in 1876, and now standing in the Uná encamping ground, have reached 3 feet 9 inches of girth within 10 years. This is a remarkable rate of growth.

The average girth of 21 of these trees, measured in March, 1886, by the District Engineer, was within a line or two of 3 feet. The length of straight bole is much greater on the average than in the case of any of the indigenous trees; so the timber should be very valuable. There has been as yet no opportunity of testing it, but it appears to be tough and strong.

It seems not improbable that plantations of this tree would be commercially profitable. Has the Forest Department tried it systematically? Considerable quantities of seed are generally available at Hazára, and probably now also at Hoshiárpur.

Trees of this *Eucalyptus* were also planted out in Dosúyá, a marshy part of the Hoshiárpur District.

The people there, I have been informed, use an infusion or some preparation of the leaves as a cure for periodical fevers. The prophylactic action of the *Eucalyptus globulus* in malarious tracts in the south of Europe and north of Africa is often referred to, and may perhaps be deemed a fact fairly well established. Chemists in India and elsewhere appear to be now making considerable use of the *Eucalyptus*.

The *Eucalyptus globulus* (Blue-gum) does not thrive in the plain districts of the Panjáb, or even in the submontane ones.—*W. Coldstream: Hoshiárpur.*

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218. Madras—Bengal—North-West Provinces—Ceylon—North Borneo—Tobacco.—The following extract from the Sub-Committee's report on the tobaccos exhibited in the Indian Colonial Exhibition will be of value to many readers.

Indian Tobacco.—Our general impression of the Indian-grown tobacco coincided with a remark made by Dr. Geo. Watt "that India was only in its infancy with regard to the cultivation of

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tobacco," and it was thought that if a report were given, it might prejudice the cultivation, and thus interfere with further development. We therefore only examined the samples at the Conference, and have had no other opportunity of more closely examining the same.

The Madras tobacco was of good texture, but its great fault was the abundance of sand.

The Bengal was similar to Akyab tobacco, which was imported to London, and sold there at about 4*d*. per lb., but at that time substitutes were not in such supply as they are at present.

Dindigal.—Cutting and good spinning character, but sandy.

Gházípúr.—Dark, leafy, good flavour, well cured, but sandy.

Trichinopoly.—Long spinning. Virginia flavour and character, but sandy.

None of the other growths are deserving of special comment, all of them being coarse and wild-grown classes.

Tobacco suitable for England should be in good, dry condition, perfectly free from sand, and the butts on the end of each leaf removed before packing. Great attention should also be paid to the proper fermentation before packing. It would be beneficial to the growth of tobacco that some competent person should be employed to give advice as to the planting and suitability of the soil; for one of the greatest elements of success lies in the choice of proper soil.

Indian cigars.—Some few of these specimens smoked well and were of fair flavour, but all are very heavy in weight, mixed and uneven in colour.

Ceylon Tobacco.—Very good, brown colour and good texture. With careful cultivation, fermentation, sorting, and with less pressure of the tobacco in the bales, it would be likely to become a useful class for covers for British cigars. In appearence it resembles Havanna tobacco more than any other, and the burning is faultless. The fillers would also be saleable for English use. The indigenous tobacco of no use.

North Borneo Tobacco was very generally commended, and although the samples were not completely fermented, it was considered that it would be a serious competitor with Sumatra. The burning was not perfect, but this might arise (and no doubt in this case did) from not being sufficiently fermented. The further development of this growth will be watched with considerable interest by the London trade, for it is the finest produced by any of the English colonies.

A sample of cut tobacco was exhibited, but this should be discouraged, as the leaf is of far more value, and the cut tobacco would be unsaleable in he London market.

NATURAL HISTORY.

219. **North-West Provinces—Panjab—Mosquitoes and their habits.**—Dr. Bonavia writes as follows to the *Pioneer*:—"I found that in the hot weather, early in the morning, mosquitoes came in to the houses through the open doors and windows, and roosted, during the heat of the day, under chairs, tables, sofas, &c. I thought that their object in keeping under things was to screen themselves from the heat-radiation of the roof. Mosquitoes appear to be very sensitive to any changes in the temperature and hygrometric condition of the atmosphere. I found also that at about sundown the mosquitoes in the house swarmed so that their united buzz became quite audible, and continued till the doors were thrown open in the evening, when every mosquito, without exception, flew out of the house. The fact was, they were impatient to get out and feed. In order to effect their escape into the open air, they will search out even a small opening anywhere; but if there are many openings, they will all go out in a few minutes. Often have I seen mosquitoes on the inner side of the panes of glass, when doors were still closed, making frantic endeavours to get out. I made the experiment over and over again; and always with the same result, *viz.*, of opening the doors in the evening and letting them out; then, by closing the doors again in half an hour, keeping them out all night, not *one* remaining inside. The reverse observations also proved this at sunrise. I have often seen them making similar endeavours, on the outside of the panes, to get into the house and screen themselves from the heat of the day. In Venice, in September, they behaved differently. They went out in the morning, probably to feed, at the edges of the canal waters, in the cool shady canal streets of Venice, and I then saw them flying into the house in the evening, when it became probably too chilly for them outside. What they appear to delight in is a cool moist atmosphere, and a cool one is ordinarily always moister than a hot one."

I can entirely support these statements from personal observation, and have for years acted in the same manner, and feel convinced that it is not a difficult matter to keep an Indian house clear of mosquitoes.—*R. C. Temple: London.*

220. **Singapore—Tiger Trap.**—Here is one form of tiger traps used by the Malays. Its dimensions are as follows: length 12 feet, breadth 5 feet, and heigth 6 feet. It is made of wooden bars or *tiangs*, placed close together, and driven 3 feet into the ground. These bars have a diameter of from 3 to 4 inches. The top is made of 2-inch planks, placed broadways and nailed to the top of the *tiangs* with 6-inch nails. Lengthways over the 2-inch planks, 1-inch planks

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are again nailed down, so as to give additional strength to the roofing of the trap. The door is about 2½ feet wide and drops 2 feet into the ground, falling into 2-inch planks which are driven 6 feet deep into the ground. Inside the trap there is a partition by which the bait is shut off from the tiger and escapes unhurt. The interior arrangements as to the falling of the door is very primitive, and is simply a contrivance effected by the use of a nail, some string, a small piece of *nibong*, and a plank 2 feet long. The string is tied to the level by which the door is suspended, and running through a small aperture made in the roof is attached to the piece of *nibong*. This again is slipped under the nail, which is driven into one of the *tiangs*, and kept into position by the plank which projects into the middle of the trap. This is of course arranged so as to make everything exactly balance. The tiger treading on the plank, or even brushing against it, at once loosens everything, and the door comes down with a rush.—*G. F. M., in the Straits Notes & Queries.*

BOTANY.

221. **Rajputana—Baluchistan—Panjab—The Phog Plant.**—A gentleman travelling in western Rájpútáná thus writes:—"Twelve miles north of Siwáná we cross the Lúní, and now we enter a drearier tract than that hitherto passed through. Water is further below the surface, the vegetation is scantier, *bhúrat* grass with its barbed husk, and the Ráthor's pet shrub, the *Phog*, abound." What is the *Phog?* and why is it termed the *Ráthor's pet shrub?*"—*W. J. D'Gruyther: Kasauli.*

[The *Phog* is the *Calligonam Polygonoides*, a shrub common everywhere in the dry and sandy parts of the country. It is of great value as fuel in tracts where no other wood grows. It is common throughout the south and west Panjáb and in Baluchistan.—ED.].

222. **Afghanistan—Coptis.**—The drug noted in Vol. III, note 652 as *mahmira* in Hindí goes by the same name in Pashto. It is to be obtained in the Spínghar or Safed Koh mountains. There are four varieties of the plant from which it is obtained, and probably specimens of all could be procured if searched for.—*H. P. Leigh: Fort Ahmadzai, Kurram Valley.*

223. **India—Bengal—Abroma Angusta.**—*Abroma angusta:* vernacular name *ulat kambal*, Bengali; is a small bush, widely spread, native or cultivated, throughout the hotter parts of India.

The root-bark is an emmenagogue, and the bark of the twigs yield a much-valued fabric, which deserves to be more generally known, and which might be used with advantage as a substitute for silk. The plant yields three crops a year.—*G. Watt: London.*

224. **India—Burma—Ceylon — Abutilon — Country Mallow—Paper.**—*Abutilon Asiaticum* and *Abutilon Indicum*, whose synonyms are *Sída Asiatica*, *Sída Populifolia*, and *Sída Indica*, are so closely botanically that economically they may be regarded as the same plant.

The English name for them is Country Mallow. The vernacular names are *hungai, kangai, kanghí, jhampí*, Hindí; *petárí*, Bengalí; *kangoí, chakrá-bhendá*, Dakhaní; *pitárí*, Marathí; *tutli, tuthí nar, perun-tutli*, Tamil; *tuttura-benda, nugu-benda, cheltu*, Telugu.

Abutilon Asiaticum is chiefly met with in western India and Ceylon, while *Abutilon Indicum* is widely distributed throughout tropical India and Burma. They are annual or perennial bushes, frequenting roadsides and banks of rivers, especially in the vicinity of villages. Their curious fruit, consisting of a whorl of carpels, has apparently suggested many of the designs in jewellery made in eastern India. They blossom and seed all the year, and when not insect-eaten, their graceful velvety leaves contrast elegantly with their yellow flowers.

Their stems contain a good fibre suitable for cordage, and their exceeding abundance make them deserving of attention as paper-yielding fibres.—*G. Watt: London.*

225. **India—Sindh — Kashmir — Abutilon Avicennæ—Indian Mallow—American Jute.**—*Abutilon Avicennæ*, whose synonym is *Sída Abutilon*, and whose English names are Indian Mallow and American Jute, is a native of North-West India, Sindh, Kashmír, and distributed to North Asia and westward to South Europe and North America. In Bengal it appears to be an introduced plant.

Considerable attention has of late years been directed to the fibre produced from it, and in the United States vast quantities are being prepared over the region from Ohio to Mussouri. "It is pronounced superior to Indian Jute and finer than Manilla hemp. It takes readily to any colour, and its natural lustre displays more in the aniline dye than any others,—a great advantage over Indian Jute, which is antagonistic to cheap bleaching and dyeing. It is stated that an acre of ground will produce five tons of *abutilon* stalks, and about 20 per cent of pure fibre is obtained after preparation. Considered superior to jute-fibre as imported, the long fibre is fully equal in value to Calcutta prime jute, and Philadelphia rope-makers have already offered to buy any quantity at the highest market price for jute."—*Christy: New Common Plants.*

All this is exceedingly important, and points to the advisability of a thorough examination of

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this and other Indian species with special reference to their fibres.

It is recommended to be sown broadcast, the yield from good soil being four tons an acre of dry stalks.—*G. Watt: London.*

226. **India—Bengal—North-Western Provinces—Bombay—Abutilon Graveolens—Abutilon Muticum.**—*Abutilon Graveolens*, whose vernacular name is *burá-kungí*, Hindí and Bengalí, also yields a fibre. *Abutilon Muticum*, whose synonym is *Sida Tomentosa*, is an erect annual yielding a fibre. It is a native of rubbish, roadsides, hedges, &c., where the soil is good, and is met with in the North-West Provinces and Western Peninsula.—*G. Watt: London.*

227. **North-West-Provinces—Himalayas—Bombay—Madras—Ceylon—Abutilon Polyandrum.**—Abutilon Polyandrum, whose synonym is *Sida Polyandra*, and vernacular name (?) *velaithuthi*, Tamil, is a native of the North-West Provinces, tropical Himalayas as far as 3,000 to 4,000 feet, Western Peninsula, Nilgiris and Ceylon. It yields a long, silky fibre resembling hemp.—*G. Watt: London.*

[It is clear that there must be many more vernacular names for these important plants than Dr. Watt has been able to give. Can any one add to his lists?—Ed.].

SONGS AND CATCHES.

228. **Afghanistan—A Turi ghazal from the Kurram Valley.**—

I.

Pah Peiwar nawatal gora wa khar, fausúna;
Kábul e lút karah, rang a rang ráwari shálúna.

II.

Yár me paltane subadár wuh, sah bah dábale rupaiye katár pah sarawamah,
Da Farangi naukari ma kah, naukar da má shah: spína kholah bah darkawamah,
Ráshah, da má da tsangah kkhenah tsah pah wro wro kholah darkawam mor bah de kawamah.

III.

Tsah khudæ kawi, kholah bah de wukhuram, dah Hákim sarai yam, zórawar darbánde yamah;
Pah tiáre kote de sikh karam; rahbara sar kkhe shah pat chargo wukhatama.

IV.

Khola darkawam, tah ná márege, tah dah nestai pah kále shewe ye maiyannah;
Kháluna wára yo kháluna, dah sáni khála naukari bah dar kawama.
Da da me khare shumat wuh, pah shno totiáno kkhe wraghah wurasedamah.

Free translation of above:—

I.

To Peiwár went the English with men and mules to boot;
From Kábul back they came with shawls and other kinds of loot.

II.

My love, the *subadár*, he twined bright gems upon my head.
"Oh! leave the foreigners! be mine! 'twas thus with him I pled;
Come, sit by me and take your fill of love:" these words I said.

III.

Said he, "'tis fate—how cherish thee? a hero I 'mong men:
I followed fast thy messenger and stumbled o'er a hen."

IV.

"Myself I give, thou'rt angry still: towards famine steps dost trace;
The mole upon my brow is thine; each mole upon my face.
What fate is mine? a raven found in a green parrot's place!"—*H. P. Leigh: Fort Ahmadzai, Kurram Valley.*

229. **Oudh—Common Persian Catch.**—

Qalam goyad: "Ki man shah-i-jahánam.
Qalam kisra ba daulat mí rasánam.
Agar bad bakht báshad, man chí dánam?
Walí yak bár daulat mí rasánam!"
Saith the pen: "I am king of the world.
By using me are riches obtained.
If bad fortune follows, what know I of it?
At any rate I have given wealth for once!—*Kakku Mall: Faizábád.*

PROVERBS AND SAYINGS.

230. **Oudh—Popular Riddles.**—

(1). *Batá sálá:* this expression means distribute "sweets" and also tell (us) "brother-in-law!"

(2). *Lá pálak:* this means "bring the spinach" and "O slave".—*Kakku Mall: Faizábád.*

231. **Oudh—Hindi Proverbs.**—

(1). *Miyán batore gharí gharí, Allah le jáen ik gharí.*
What man collects hour upon hour, God can take away in one hour.

(2). *Kheti kare na banje jáe; biddá ke bal baithe kháe.*
Neither till nor take to trade; but by knowledge earn at thy ease.—*Kakku Mall: Faizábád.*

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BOOK NOTICES.

232. **An Anglo-Indian Dictionary**, by G. C. Whitworth, *B. C. S.* London, Kegan Paul, Trench and Co. 1885.

Mr. Whitworth's Anglo-Indian Dictionary fills a long-felt want in India. To readers of *Indian Notes & Queries*, the publication should be especially interesting, as it deals with several of the subjects with which the journal is concerned. It has been well planned and well carried out, and while convenient in size and shape, it is at the same time very full, and there are but few branches of the Anglo-Indian Vocabulary which it does not illustrate. Indeed, this *Dictionary* goes in some directions beyond the limits of the mere Anglo-Indian Vocabulary, and includes a Dictionary of Tribes, Crops, and Law-terms, all of which the author has probably done well to include. Mr. Whitworth observes in his preface that "probably the information supplied will be found fuller in relation to parts of India in which I have myself served, and scantier as more and more distant provinces are touched." This no doubt is the case, and it is inevitable that it should be so. No one man's experience can cover the whole Anglo-Indian field; and it is only by the co-operation of many men in many parts that anything like completeness can be attained. One of the main objects of *Indian Notes & Queries* is to afford a vehicle for such contributions from all parts of the country, and it is to be hoped that Mr. Whitworth may elicit many such; and that when his *Dictionary* reaches a second edition—(a fate which may be confidently prophesied for it)—he will find material for many additions and emendations in the pages of *Indian Notes & Queries*.

It is with the object of assisting in this work that I now proceed to point out some instances of omissions, or mistakes in fact, and not with any intention of disparaging the general value of the work.

In the first place this *Dictionary* should be as complete as possible in the words which are *par excellence* Anglo-Indian. Under this head we find the following omissions:—*Márkin:* fine cotton cloth (corruption from American). *Chikan:* embroidery, although *chikandozí* is given. *Tát:* hemp matting.

Tumtum: a dog-cart (from tandem).

Under the words descriptive of horses we miss *waler*, *country-bred*, and *goont*. The name and institution of *sky-races* are also peculiar to India, as are the *bullock-trains* of the Bengal and *bullock-transits* of the Madras Presidencies. The latter word (transit) is occasionally used for the vehicle itself.

The peculiar use of *mall* as the chief road of an Indian station, and its Hindústání equivalent *thandí sarak*, might also be included. So also the special Indian uses of *cantonment*, *camp*, and *civil lines*. The Portuguese trading terms *comprador* and *stevedore*, and such Chinese words as *junk*, *lorcha* or *hong*, although not strictly Indian, may perhaps be considered as fairly coming within the scope of this work, certainly as much so as the Arabic *durrah* (equivalent to the Indian *jawár*), or the Levantine *dragoman*, which are given. Under the word *banyan* the meanings of (1) a thin vest, and (2) days on which no meat is eaten (*banyan-days*) are omitted.—(See Vol. II, note 826, and the *New English Dictionary* of the Philological Society, Pt. II, *s. v. banyan*).

Although it should not be expected that all native corruptions of English words should be included in a work of this sort, still any that have found their way into ordinary English use should be given. Among these are the familiar *simpkin* or *sim*, *tam-tam*, &c.

We do not find the common word *tás*, cards, although the less familiar *ganjífa*, a pack of cards, is given.

We also miss in this category *jade*, *guinea-grass*, and *guinea-worm*.

The list of official and legal terms is very full; a few omissions may be noted. The Bengal *muháfiz-daftar* should be given as well as the Bombay *daftar-dár*; *khazána* (treasury) and *khazánchí* (treasurer) should be inserted. *Bai'* (sale) with its compounds *bai'-náma*, bai'-bi'l-wafá (or *bye-bil-wuffa*) and *bai'-bát* should be given among the legal terms. Under the word *harkára* the special official meaning of "a post office runner" should be shown. The title Ráo Bahádur is given, but not its equivalent Rái Bahádur, which is used throughout the Bengal Presidency. Under *zilladár* the special meanings (in Northern India) of a superintendent of irrigation or of horse-breeding should be added.

Shauk, a hobby or inclination, and *jháran*, a duster, are semi-naturalized words in every Anglo-Indian's mouth; so are *hánk* (a drive of wild beasts in the jungle), and the names of the vehicles *tonjon* and *jinrickshaw* with its shortened form *rickshaw*. *Metal* as in "a metalled road" is used in India in a sense different from its ordinary English meaning. I believe the phrase is never used as an equivalent for "a macadamized road," except in India; and this special use should be recorded in a *Dictionary* of this sort.

The list of tribes and castes will no doubt require many additions to make it complete. I give the following from the Panjáb and the North-West Frontier.

Panjáb: Tiwáná, Jinjúha. *Pathán:* Khattak, Marwat, Ustaráná. *Baloch:* Drishak, Khosa, Leghárí, Mazárí, Lund.

The name of the chief of a Baloch tribe is given wrongly as *Tamandár* instead of *Tumandár;* and the word *tuman*, commonly used for a tribe, might be given in the same connection.

Less important points, misprints, &c. are noticed in the following list:—

Achárya. The usual vernacular form *Acháraj* should be given.

Ahmadsháhi. This name also is used for the dynasty and coinage of Ahmad Sháh Durráni.

Angrej is not a corruption of *English*, but of the Portuguese *Inglez*. *Angres* is a more usual form than *Angrej*.

Bár is not specially applied to the table-land of the Chaj Doáb. It is used equally in the Rechná and Bárí Doábs.

Compound. For *campaña* read *campanha*. The *ñ* is not used in Portuguese.

Choga. This word is given as Sindhí, whereas it exists in all the languages of Northern India, being borrowed from Persian.

Godám. Similarly, this word is not Bengáli, but common to all India, being of Malay origin, brought in through the Portuguese. Many other words which are the common property of several languages, are in this way given as specially Bengáli, Maráthí, &c.

Chora. This is not the correct form of the Pashto *chárai*, knife.

Jamát. The special meaning of "a class in a school" should be given.

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Topas. It is not quite correct to say this word is now obsolete. It is employed on boardship as the name of a Goanese sweeper or scavenger.

Wardl, in the common sense of military uniform, is omitted.

Sangu, a stone breastwork, should be *sangar*.

Málikah, a queen, should be *malikah*.

Málikah would mean "proprietress." Similarly under the head *málik*, a proprietor, we find the meaning "headman of a village," which should be *malik*.

Málikána is used in North India, not only in the special sense given, but in the general meaning of the rent payable to a proprietor of land, either in cash or kind.

Duggah. Under this word, for *mithun* read *Mithankot*, the usual name of the place.—*M. L. Dames.*

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233. **The Sankya Aphorisms of Kapila.**—With illustrative extracts from the commentaries. Translated by James R. Ballantyne, *LL.D.*, late Principal of the Benares College. Third Ed. London, Trübner & Co., 1885.

Dr. Ballantyne's translation of the *Sankya Aphorisms* in three volumes, printed at Allahabad in the years 1852 to 1856, was for long well and favourably known in India, but has for some time past been very scarce. The abridgment published in the *Bibliothica Indica* (1862 and 1865), contains nothing of the Sanskrit text, and was therefore not so useful to students. In the volume now under notice, Messrs. Trübner & Co. have brought out, under the careful scholarly editorship of Dr. Ballantyne's old friend Dr. Fitz-Edward Hall, a new and carefully revised reprint of the original work, which will doubtless be heartily welcomed. The corrections introduced in the readings of the aphorisms are very numerous, and all blemishes of idiom have been carefully removed from the translation, while the editor has evidently spared no pains in verifying references, and his numerous foot-notes supplying the variant readings of the commentators and other illustrative information, are most valuable. It is rarely that one meets with a book of this kind, edited with such care and masterly acquaintance with the subject. It will be of sterling value to the student.

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234. **Asiatic Researches.**—(Popular Edition), vol. I. A reprint by Brojendro Lall Doss, Calcutta, 1884-85, Royal 8vo., pp. 383.

This reprint represents the first results of a very commendable desire on the part of the publishers to reproduce, in a handy, compact, and cheap form, the valuable series of volumes known as the *Asiatic Researches*, which comprise many of the writings belonging to the latter part of the last and the early part of the present century, of Sir William Jones, Sir Charles Wilkins, and other well-known Oriental scholars, who gave the first start to the study of Indian Archæology, and carried it on so successfully until the Bengal Asiatic Society was established. The original volumes have long been out of print, and can be obtained only at an almost prohibitive price; and the present enterprise of reprinting them will, therefore, supply a real public want, and has every chance of success, if subsequent volumes are only turned out as carefully and as well as the one under notice. The plates of the present volume do not altogether stand the test of comparison with the originals from which they have been reduced; and succeeding volumes will be capable of some improvement in this respect. But the more important part, of course, is the letter-press; and this appears to be reproduced throughout with scrupulous fidelity and care. On the whole, the publishers are decidedly to be congratulated on the general appearance of their first volume; and we may hope, from this specimen, that the others will be equally up to the mark. It is much to be wished, though, that the publishers would bring the work out in larger, or at least more frequent parts. At the present rate it will take twenty years to complete, which, for the majority of students of such books, is rather too long a time to have to wait.

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235. **The Taprobanian.**—A Dravidian Journal of Oriental Studies in and around Ceylon, in Natural History, Archæology, Philology, History, &c. Edited by Hugh Nevill, Ceylon Civil Service, F.Z.S, &c. Bombay: The Education Society's Press. London: Trübner & Co., 1885-86. Vol. I, Parts I to IV, Super-royal quarto, pp. 128. With Plates to be issued subsequently.

This Journal has been started with the object of collecting information from more specially the Dravidian districts of India and Ceylon. There is a large field of work open to it; and we heartily welcome its appearance, in the hope that it may do for the south of India what the *Indian Antiquary* is doing for the more northern parts. Judging by the fact that nearly all the articles up to date are from the Editor's own pen, the *Taprobanian* seems to have hardly become as yet as well known as it deserves to be. This, however, is a point in which time doubtless will effect a change. It is desirable that in a period like this, when so much sound information is available, such mistaken identifications as that of the ancient Súrpáraka with the modern Surat (p. 51) should be avoided; as also such untenable suggestions as that the Chalukyas "are named after the Keluksar, who annoyed the Zendic Arians, taking their name from 'Keluk,' a wolf" (p. 51); or that the Húnas were the subjects of the monkey-chief Hanuman (p. 111). But setting aside points like these, the four numbers of the *Taprobanian* that have already appeared, contain a good many interesting and valuable notes and hints on the topics to which it is devoted; and we hope to see the journal continue and prosper.

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236. **The Empire of the Hittites.**—By William Wright, *D.D.* Second Edition. London: James Nisbet & Co. We heartily welcome this second edition of Dr. Wright's now celebrated work. It was in 1872 that he first drew attention to the existence of Hittite monuments, and for a long while his was a voice crying in the wilderness, especially as, since the Hittites had no place in classical history, it was the fashion in the critical world to throw doubts on the accuracy of the Biblical references to them. However, by dint of patience and sticking to his point, Dr. Wright has succeeded in convincing the learned Oriental world that his "Hittite inscriptions" do refer to the people so often spoken of in the Bible; thus restoring, as he says, the Empire of the Hittites to its rightful position in secular history.

So far from being alone in his efforts to elucidate the exceedingly difficult epigraphical remains of this long-lost people in this second edition of his work, Dr. Wright has the powerful aid of Professor Sayce, Sir Charles Wilson, Captain Conder, and Mr. Rylands, not to mention Dr. Isaac Taylor and Mr. Pinches. With such an array of authoritative *collabrateurs*, it is needless to say that the book is as good a one as the present knowledge of the subject can make it.

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This Society was established in 1878, for the purpose of collecting and preserving the fast-perishing relics of folklore amongst our own and other peoples.

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REGISTER No. 825.

No. 40]. JANUARY 1887. [Vol. IV.

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Subscription—Rs. 8 annually.

Single Numbers—Re. 1 each.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

LONDON ... ... MESSRS. TRÜBNER & Co.

PRINTED AT THE "PIONEER" PRESS, ALLAHABAD.

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Member of the Council Royal Asiatic and Folklore Societies, &c.

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A MONTHLY PERIODICAL.

VOL. IV.] JANUARY 1887. [No. 40.

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Andaman Islands, Assam, Bengal, Bombay, Burma, Ceylon, Chamba, China, Deccan, Formosa, Madras, Malacca, Malay Peninsula, Marwar, Nepal, Nicobar Islands, North-West Provinces, Oudh, Perak, Rajputana, Travancore.

RELIGION.

237. **Nepal—Gorakhnath.—Continued** from Vol. IV, note 148. Bandhudatta, who knew every thing of present, past, and future times, established the writes of worship in the following order:—The image of the deity was brought from Amarápura, when the sun was in the northern hemisphere, and kept in a temple built in Tan Bíhár.

He was bathed on the 1st of Chait Badí. On the 8th he was put in the sun. On the 12th and 13th the *dasharma* was performed. On the 1st of Baisákh Sudí he was put on the *rath*, and after being taken round the city of Lalitpattan, he was conveyed back to Amarápura, or Bugmatí, when the sun was in the southern hemisphere. From the time the *rath-játrá* of Machchhíndránátha began, the *rath-játrás* of Dhálachhé Lokéswara, Swattha-Náráyana, and others, which used to take place in Lalitpattan, were discontinued; except that of Mínanatha-dharmaráj, who is Sánu (or Junior) Machchhíndra. From this year, too, the *rath-játrá* of Chaubahál was discontinued, which used to take place in Déva-pátan every year, because the *rath*, in returning from Déva-pátan, was sunk in the Dánágál khólá. After this, the son of Rájá Naréndra-déva removed from Madhyalakhu *darbár* with his Court to that of Mangal-bhatta, and Naréndra-déva returned to his own residence. Naréndra-déva's wife had died, and her two daughters he had given in marriage, the elder at Pátan, the younger in a village near his residence. He now called these daughters before him, and said:—"I have become old; ye have no brothers, and your mother is dead. Your *gótiyá* brothers (step-brothers) may invite you to their houses or not, according to their pleasure. I have no wealth to give you. All I have to give you is my crown with its appurtenances, and the book Pragyápáramitá. She who comes to me first on the morning of the fourth day from this, after bathing, will get the crown, and the other the book." The two sisters did as they were told. The elder came first, and got the crown, and the younger got the book. This crown and

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book are still in existence. Bandhudatta Áchárya some time after this went to Naréndra-déva, and asked him whether all his wishes had been accomplished, and nothing left unfulfilled. The Rájá replied that the Áchárya, with great kindness, had taken much pains and trouble to fetch Aryávalokitéswara-Machchhéndranátha to this Khas country, and had relieved the poor people from the distress of a drought, which had lasted for twelve years, by a plentiful rain, which had pleased the gods of Nepál. Every wish of his had been fulfilled, and there was nothing more remaining to be done. The Áchárya then told him to think well, because there was one thing wished for in the Rájá's mind, which still remained to be fulfilled. The Rájá, however, could think of nothing, whereupon the Áchárya said :—" When Aryávalokitéswara came in the form of a black bee to enter the *kalas*, I awoke you by touching you with my foot, and you then resolved to kill me. That is the one thing still undone, and you ought to perform it." The Rájá begged to be forgiven, and said that he, being a descendant of kings, was easily enraged, and hence thought of such a thing, which he begged the Áchárya would forget. The Áchárya told him that it was not from any ill-feeling that he mentioned this, but that it was incumbent on him to carry out any resolution made at the moment when he was in the presence of Iswara. The Áchárya then made a figure of himself with boiled rice, at which the Rájá was struck, and thus accomplished his vow. On returning home that same night Bandhudatta died, and, being absolved, was incorporated with the right foot of Machchhíndranátha. The Rájá Naréndra-déva was much grieved, and after four days he too was absolved, and incorporated with the left foot of the deity. For this reason, any one going to see Machchhíndranátha looks at his feet, in order to see Naréndra-déva Rájá and Bandhudatta Áchárya. (Seeing such devotion on the part of the Rájá and Áchárya, the people became very much attached to the worship of Aryávalokitéswara-Machchhíndranátha, who in return always gave plentiful rain and protected the people. Machchhíndranátha came into Nepál in the Kalighata year 3623. Here ends this brief history of Machchhíndranátha. Bar-déva Rájá, the son of Naréndra-déva, now lived in the Mangal-bhatta *darbár* at Pátan, and followed his father's advice in worshipping Machchhíndranátha. The Harsiddhi *nách*, introduced by Rájá Vikramájit, had been discontinued ; so Bar-déva revived the deity Harsiddhi and the *nách*, and made a rule that the *nách* should be first of all performed before Machchhíndranátha. In the reign of this monarch, a Bráhman, an incarnation of Shankar Áchárya, came to see whether the rules and customs established by that great reformer were still in force in Nepál. He found them observed everywhere, even at the place where Machchhíndranátha was, owing to the directions of Bandhudatta Áchárya, who knew all the events of the present, past, and future times.

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238. **Rajputana—Marwar—Non-Brahmanic Hinduism—Panch Pir—Bishnois—Deotas.**—About three miles from Pokaran in Márwár, is the shrine to Rám Deo, where the principal religious fair of western Rájpútáná is held. Not far from it is the Tentís Karór Deotán rá Thán or Shrine of the Thirty-three *Karórs* of gods. This contains about 18 large images, all, except five, connected with the ordinary Hindú deity. And there is a separate image to the Náth, who distinguished himself at Jalór—(see Vol. IV, note 158). Tod has erroneously called the peculiar set of five images " statues of knight errants of the desert." They are, however, image of local heroes who have become deified as *deotás*. So that out of an assemblage of figures intended to represent *all* the gods, one-third are those of modern heroes. This is rather a striking illustration of Sir Alfred Lyall's doctrine, that the gods for the most part are derived from noted men.

These five heroes were all Rájpúts. They were Rám Deo, Pábu, Harbu, Mallí Náth, and Gaggá (see previous volumes frequently); Mallí Náth having once actually held Pokaran. They represent four celebrated Rájpút races—Ráthors, Chauháns, Tunwárs, and Sanklás, so that they are national heroes; and it is remarkable that they are called the Pánch Pír, an entirely new application of that celebrated name. Excepting Rám Deo, represented to have been a miracle-worker in friendly correspondence with Muhammadans, they are all said to have been warriors, for its seems to be considered to be beneath the dignity of a *deotá* to teach religion, though his devotees may. Thus, a local Rájpút, with a reputation for sanctity, established himself in the place as a devotee of Rám Deo, started a doctrine and collected money for tanks and buildings, the construction of which he personally superintended for nothing.

There is also in the neighbourhood a sect of Játs calling themselves Bishnois, a name suspiciously like Vaishnava, which is on friendly terms with the worshippers at the above shrine, and has formed itself into a separate caste, pretty numerous throughout Márwár and Bíkáner. They are great respectors of animal life, and their villages can be distinguished by the presence of extraordinarily tame deer in quantities; and they say that their name is derived from *bísnau* or " twenty-nine," that being the number of the precepts of their sect! Some of these are noteworthy :—Wash daily; be faithful to one wife only; be content with what you have; be

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courteous to your neighbours; say your prayers regularly; filter your drinking water; tell no lies; be prudent in your speech; steel not; nor be angry, nor abuse; bear no enmity; never touch indigo, *bhang*, spirits or tobacco.—*W. J. D'Gruyther: Kasauli.*

[The Bishnois are also noted for burying instead of burning their dead. The interment usually is made under the floor of a cow-shed.—ED.].

239. **Panjab—Offering the tip of the tongue to Kali.**—The tip of the tongue is some times cut off and offered to Kali in fulfilment of a vow. The goddess is said to appear in the form of a little girl to the devotee, and demand the forepart of his tongue as an offering. This is said to have happened to Kishn Dás, a *baid* or physician at Lahore.—*Chaina Mall: Ambala.*

240. **Panjab—Offerings to Sani.**—Some Hindús will every Saturday, to free themselves from care, put a little oil and a couple of copper coins into a cup, look into the cup, and then give it to a Dakaut in order to propitiate Saní, the lord of Saturday.—*Chaina Mall: Ambala.*

241. **Panjab—Offering a calving cow to a Brahman.**—To give a cow to a Bráhman in the very act of calving is as good as giving him a hundred cows; *i. e.*, it will bring as many blessings on the donor. The reason of this is, that the cow is absolutely free from defilement at such a moment. For the same reason a gift to a Bráhman at the moment of childbirth, before the umbilical chord is cut, is most meritorious.—*Chaina Mall: Ambala.*

242. **Panjab—Twilight a time of prayer.**—Many Hindús will do no work or business between dusk and nightfall as that is prayer time, and to work then is to commit a sin. It is said that the very rivers cease to flow at that hour!—*Chaina Mall: Ambala.*

243. **Panjab—A Vaishnava Song connecting Vishnu and Krishna.**—

I.

Pat ke heth se soch kare
Ur ján ki bát sujún kare.
Nar káth kamán kiyo sar re!

II.

Pípal men pal mel base:
Koí ant same simro Har re.
Phándí ko wahán dans jo lágá,
Báj ko lág gaú sar, re!

III.

Jin ke rachhpál Gopál dhaní;
Un ko, Balbhadar, kaise dar, re?

I.

Under the shade of the tree
The dove thought to fly,
When a man put an arrow to his bow!

II.

Sheltering under the pípal for a moment,
And thinking her time had come, she called on Hari (Vishnu)!
The fowler was stung
And the arrow struck a bank!

III.

Whose protector is Gopál (Krishna);
How shall they fear, saith Balbhadar?
(Balbhadar or Balaráma was the brother of Krishna).—*W. J. D'Gruyther: Kasauli.*

SOCIAL CUSTOMS.

244. **Panjab—Marriage Custom—The Planet Venus.**—If the planet Venus be in front of her on the road, many Hindús will not send a daughter to her husband's house, nor will they permit a marriage or a betrothal to take place while it is invisible.—*Chaina Mall: Ambala.*

245. **Panjab—Money unlucky to Faqirs.**—Saniyásí and Gharíbdásí *faqírs* will neither touch money nor transact any monetary business, as such they believe would bring them to great misfortune. The Gharíbdásís are a modern sect of Kabír Panthís or followers of Kabír.—*Chaina Mall: Ambala.*

246. **Panjab—Lali Shah Faqirs.**—The Lálí Sháh *faqírs* are dressed in rags with a number of bells stitched on to the ankles or round their waists. They carry a *karará* or thonged whip in one hand and a begging bowl in another. They usually beg of women, using the following verses:—

(1). *Mái, de Lálí nún manní:*
Terí núh ave lammí!
Mother, give the Lálí a loaf,
And you will have a tall (handsome) daughter-in-law.

(2). *Mái, de Lálí nún átá:*
Tainún kadí na áve ghátá!
Mother, give the Lálí flour,
And you will never come to want!

(3). *Mái, de Lálí nún loí:*
Tainún kadí na dukháve koí!
Mother, give the Lálí a blanket,
And no one shall ever trouble you!

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(4). *Mái, de Lálí nún dohní ;*
Terí núh áve sohní !
Mother, give the Lálí a cup,
And your daughter-in-law shall be lovely!

(5). *Mái, de Lálí nún doáin :*
Terí jimín, majhín, gáin !
Mother, give the Lálí prayers,
And you shall have lands and buffaloes and cows!—*Chaina Mall : Ambala.*

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247. Panjab—Chhurimar and Gurzmar Faqirs.—The Chhurímár and Gurzmár *faqírs* still lord it over Baníyás all over the Panjáb by threatening to wound themselves with knives unless their demands are complied with. The first drop of blood generally fetches a gift from a Baníyá. Why is this?—*Chaina Mall : Ambala.*

[The idea underlying the custom is, that by injuring themselves these people cause future injury or misfortune to those who compel them to do so. This is the idea that underlies all these customs, such as *dharná*, *chándí*, and *trágá*.—ED.].

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248. Malay Peninsula—Perak—Offices and Titles of State.—

(*a*). Firstly, there are four principal officers called collectively *tunku :*—

(1). Rájá Bandahara, Wazír al Kabír: the Prime Minister of Perak.

(2). Orang Kaya Besar, Penghulu Rájá Perampuan, or Penghulu Dalam: Custodian of the Royal Ladies, or Guardian of the Inner Apartments.

(3). Mantri, Hákim: the Chief Judge.

(4). Tumongong, Kris Pandak Rájá: the short *Kris* of the Rája.

(*b*). Secondly, a set of eight chief officials :—

(5). Mahárája Sela, Orang Besar Balei; chief of the Rájá's Hall of Audience. He is *panchong ta' bertanya* "who lops off (or executes) unquestioned."

(6). Laksamana, Rája di Laut: *Juru-batu* of Perak.
Juru-batu, according to Marsden, means "mate, whose station is forward.

(7). Shahbandar, Anak Kunchi Rájá; *i. e.*, "the key of the Rájá:" Collector of Customs and Treasurer.

(8). Sri Adika Rájá *Jurumudi* or Helmsman; *i. e.*, "he whose station is at the *kanmudi* of helm" of the State. He is also called Rájá Ujong Karang or Ruler of the Point of Rocks, an allusion probably to the rocky nature of Ulu Perak.

(9). Panglima Bukit Gantang, Dayong Pemínggang Kanan; *i. e.*, he who wields the chief starboard paddle or sits nearest to the part of the boat occupied by the Rájá.

(10). Panglima kinta, Dayong Peminggang Kiri; *i. e.*, he who wields the chief port paddle.

(11). Toh Nara, Bautara; Chamberlain.

(12). Datoh Sagor, Pergalah; Poler of the boat.

(*c*). Then there are sixteen officers, of whom the head is—

(13). Sri Mahárája Lela: in charge of the cultivators. One of his duties was to build the Rájá's *Balei* or Hall of Audience.

(14). Datoh Sadia Rájá of Bandar, who provides all the requisites of the Rájá: wood, water, &c.; huts at festivals; ornaments, hangings, and so on.

(15). Toh Rána Pahlawán, Timba-ruang of Perak. *Timba-ruang* means "he who bales out the boat if she leaks;" *i. e.*, the remover of threatening danger.—*W. E. Maxwell, Singapore.*

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249. Nicobar Islands—Numeration among the Pen Tribe.—Before parting with their youths, their relatives were careful to note on a strip of cane or bamboo the number of days that would elapse before their return. This they did by bending back the strip so as to form a corresponding number of cracks on its surface. The custom of bending canes for this purpose is shared by the coast people from whom it is not improbably borrowed. The Pen are an inland tribe.—*E. H. Man : Port Blair.*

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250. Nicobar Islands—Death Customs—Pen Tribe.—The Pen bury their dead. The limbs of the deceased are tied together, and the corpse is placed in a sitting posture in a grave which has been prepared in the jungle surrounding the encampment. The huts are then deserted, and the locality only visited for the purpose of gathering the ripening fruit in the plantation, which is generally found in every Pen village.—*E. H. Man : Port Blair.*

FOLKLORE.

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251. North-West Provinces—Charms against fire.—

(1). Sal ammoniac and (*akarkárá*)? pellitory chewed in the mouth will save you from fire.

(2). Ocean froth and egg shells and quicksilver in equal parts, pounded and rubbed on the body, are a preservative from fire.

(3). Sal ammoniac and camphor ground together in water and rubbed on the hands will save you from fire.

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(4). Rub equal quantities of ground alum, opium, Sámbhar salt, egg shells, and quicksilver into your hands, dry them in the shade, and fire will not harm you.

(5). Equal parts of frog's fat and ground earthworm rubbed on the hands keep off fire.

(6). To save the hand from burning. Rub frog's fat to your hand, and you may put it in the fire with impunity.

(7). A spell to prevent fire burning in a fire-place. Take bamboo roots and the hoof of a horse, grind them together, and throw the powder into an oven. Fire will not burn there, and there will be only smoke.

(8). To prevent a fire-place becoming warm. The root of the wild basil (*bantulsí*) wetted in the urine of a donkey and thrown into an oven or fire-place will prevent it from getting warm.

(9). To prevent fire burning in a fire-place Rub some fig tree wood with a frog's fat and conceal it in an oven. As long as it remains there the fire will never burn.—*W. Crooke: Etah.*

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252. **North-West Provinces—Childbirth—Witches—Castor plant.**—Mr. Gray sends me the following from Allahabad:—"A Chamár woman gave birth to a dead child. In order to secure better luck for her next child, she put a cloth, used at the time of her confinement, down a well, and in this she placed two leaves of betel (*pán*), some cloves (*laung*), and a piece of the castor oil plant. This was called a *totká* or charm."

Chamárs, it may be added, are dreadfully afraid of being beaten with a castor oil branch. It seems to have the power of exorcising the devil from witches like the rowan tree.—*W. Crooke: Etah.*

[As to the castor plant being a charm against witches, see many preceding notes in this journal. It is universal in India for this purpose.—ED.].

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253. **North-West Provinces—Dog howling or barking—Officials—Omens.**—To hear a dog moaning or barking on the top of your house is a sign that you will, if an official, be transferred to another post.—*W. Crooke: Etah.*

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254. **Oudh—Cows for milking.**—A red cow's milk is the best, but a black cow is luckiest for the house.—*Kakku Mall: Faizabad.*

[The superstition as to the milk of red cow being the best is common in England also.—ED.].

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255. **Oudh—Elephants.**—Elephants allow themselves to be tamed through obliquity of vision, which causes them to see monsters in men.—*Kakku Mall: Faizabad.*

256. **Oudh—Rain Spell—Linga.**—It is a good thing to pour water on a *linga*, the emblem of Mahádeo, if you want rain.—*Kakku Mall: Faizabad.*

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257. **Oudh—Mirrors.**—Bráhmans carry mirrors in palanquins to restore equanimity when the mind has been disturbed.—*G. Woulfe: Bándá.*

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258. **Deccan—Chakor partridge.**—The well known superstition throughout India as to the *chakor* partridge being in love with the moon, seems to arise from the fact that it struts about by moonlight when courting its mate. I saw this performance myself one night in the Deccan. —*G. Woulfe: Bándá.*

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259. **North-West Provinces—Owls.**—See Vol. III, note 98. Here are more uses of this bird. Partaking of its flesh turns one into an *úlú* (owl, *i. e.*, fool). I knew a Native Christian here who seriously accused his daughter-in-law of having given him owl's flesh to eat as a trick. However eating its eyes makes one see in the dark. Thieves are said to practise this.—*G. Woulfe: Bándá.*

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260. **Oudh—Scorpion's sting.**—See Vol. III, note 96. The red tips of lucifer matches rubbed against a stone with water from Gorakhpúr, are said to cure a scorpion bite (!). I saw this practised on an old woman, who characteristically never thanked the good-natured performer, as she could not by her religious rules speak to a *man !!*—*G. Woulfe: Bándá.*

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261. **Oudh—Aphrodisiac—Areca nuts.**—Get some areca nut, rub it in a menstruous cloth, and give it to eat mixed up with *pán*, and the wandering love of a husband will return. This is universally believed in by Oudh women.—*G. Woulfe: Bándá.*

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262. **Oudh—Dreams.**—When a pleasant dream occurs to you in which a friend is mixed, and you wish your friend to dream the same thing, turn your head to where your feet were, and you will secure your object.—*G. Woulfe: Bándá.*

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263. **Oudh—Tulsi plaint—Tobacco—Metempsychosis.**—Both the *tulsí* and the tobacco plant are believed to contain the soul of some person, deceased.—*G. Woulfe: Bándá.*

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264. **Bombay—Menstruating women—Evil-eye.**—A woman in her courses should not be allowed to see a child under 10 days old as she is apt to throw the evil-eye on it.—*K. Raghunathji.*

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265. **Bombay—Sesamum seed—Omens.**—If a woman make miniature cooking and dining utensils of sesamum seed and present them to a Bráhman, her husband will become wealthy and great. If a widow do this she will secure a wealthy and great husband in the next birth.—*K. Raghunathji.*

266. **Bombay—Medicine cups.**—After taking medicine turn the cup or glass upside down. This drives out the sickness by upsetting it.—*K. Raghunathji.*

267. **Bombay—First menstruation—Omens.**—If a girl menstruates for the first time on a Sunday, she will become a widow; on a Monday, her children will die early; on a Tuesday, she will be childless; on a Wednesday, she will have only daughters; on a Thursday, she will have many sons; on a Friday, she will have only daughters; on a Saturday, she will be a loose character.—*K. Raghunathji.*

268. **Bombay—Birth Custom.**—As soon as a child is born Hindús cast a pebble into a well to prevent the mother from suffering from wind.—*K. Raghunathji.*

269. **Bombay—Pregnancy Custom.**—A pregnant woman should not eat rapidly or in large mouthfuls as she will make her child have a gaping mouth.—*K. Raghunathji.*

270. **Panjab—Omen—Journeys.**—Never proceed the same day on a journey if you are called back at starting, or you will fail in your object. This is universally believed in, so much so that relatives on such an occasion will send a requisite for the journey accidentally left behind after the traveller rather than call him back.—*Chaina Mall: Ambala.*

271. **Panjab—Snakes—Gugga Pir.**—Orthodox Hindús will not kill a snake, but will bow to it as being an attendant on Gugga Pír—(see many previous notes)—who is considered as a chief among the snake-gods.—*Chaina Mall: Ambala.*

272. **Panjab—Mahabharata unlucky.**—It is most unlucky to listen to the *Mahábhárata* being read, as it causes quarrels among the hearers, and even leads to death.—*Chaina Mall: Ambala.*

273. **Panjab—Fatal Children.**—Children born during the Múl, Jyeshthá or Ashlékhá *Nakshatras* (lunar manson) are fatal children, *i. e.*, they cause the death of their parents.—*Chaina Mall; Ambala.*

274. **Panjab—Sneezing in Children.**—See Vol. II, note 664. Sneezing in children is looked upon as a most fortunate thing, as it is believed to relieve them of a nose or brain complaint. On such an occasion parents or attendants will say:—"Chhatrpatí"! (May you be a lord of a royal canopy!) or "Charanjia"! (Live for ever.—*Chaina Mall: Ambala.*

275. **Panjab—Fish signs lucky—Khwaja Khizar.**—Shí'a Musalmáns place the images of a pair of fish, male and female, facing each other over their doorways for luck. Hindús, too, consider this a good omen, as the fish is the vehicle of Khwája Khizar.—*Chaina Mall: Ambala.*

[The above shows the *Hindú* belief in the *Muhammadan* Khwája Khizar. See also next note.—Ed.].

276. **Panjab—Khwaja Khizar—Procuring sons.**—In order to ensure the birth of sons, Hindús will light lamps made of dough every night, and place them on the platform of a well, and will also clean the platform in the early morning. This is to please Khwája Khizar, who has the power to grant sons.—*Chaina Mall: Ambala.*

277. **Central India—Witchcraft—Bhupas.**—In a case of murder brought before me in December, 1819, the husband of an unhappy female, whose brains had been beat out as a witch, produced the certificate of a Bhúpá (village mendicant) of some celebrity, stating that his wife was not acquainted with the black art. He told me that a desire to clear her of suspicion had led him to obtain this at the cost of Rs. 80.—*Malcolm's Central India and Malwa.*

278. **Central India—Witches and their influence—Rakhwalis.**—Considering the tortures they are liable to, it appears almost incredible that, though the accusation of being *dáhans* or witches is usually denied by the unfortunate women to whom it is affixed, some encourage the opinion that they possess supernatural powers, as it gives them both profit and influence in the community. They are propitiated by women with child, and by others whose infants are sickly, with presents and requests for their prayers; and as they alone are supposed to have the power of counteracting the incantations of other witches, they are often secretly employed for this purpose.

Among the inhabitants of the provinces of Ráth and Bágar, men will not marry into a family where there is not a *dáhan* to save them from the malice of others; but this name, which is odious, is not given to those persons by their relations and friends. They are termed *rakh-*

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wális or guardians. In these countries this belief is more in the extreme than in Málwá, and they have many wizards as well as witches.—*Malcolm's Central India and Málwá.*

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279. Malacca—Womens—Journeys.—

(1). When on the war path it is well to start on a Friday before the flies are astir (*sa-belum térbang lálat*).

(2). On a Saturday it is well to start after the sun is up.—*D. F. A. Hervey : Malacca.*

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280. Malacca—Omens—Journeys.—

(1). When about to start on a journey or to leave the house on business, it is unlucky to hear the chirp of the squirrel (*tá pei*) as that means misfortune on the way: or the cry of the *ungka* (gibbon), as that means loss; or of the *tetában* (a kind of "whip-poor-will"), as that means an accident or wound; or of the *elang* or *lang* (kite), as that means that the traveller, or those he leaves behind, will suffer loss by fire.

(2). If you stumble on leaving the steps of a house for a particular business it is unlucky, so put it off.—*D. F. A. Hervey : Malacca.*

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281. Malacca—Omens.—

(1). The cry of the hornbill (*enggang*) at night portends injury to the country, such as the burning of a house.

(2). The cry of the *búrong chintong* at any time portends that an act of adultery or seduction is going on somewhere.

(3). The cry of the *sejeréh* is bad omen for a sportsman for the whole day: but that of the *semújur* is a lucky one :—*D. F. A. Hervey : Malacca.*

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282. Malacca—Drinking Water.—The water from the *akar* (monkey ropes or creepers) must only be drunk standing, not sitting or squatting, or *sákit pinggang* (lumbago or kidney disease ?) will result.—*D. F. A. Hervey : Malacca.*

CASTES AND TRIBES.

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283. Assam—Friendly attitude of the Mishmis.—Another important result of Mr. Needham's expedition is the assurance which it has given us of the friendly disposition of the Míshmí tribes which separate Assam from the Zayul valley. Some of the chiefs mentioned by him are the descendants of chiefs who aided or opposed Wilcox and Griffith in their attempts to penetrate eastwards, or who assisted Lieutenant Eden to capture Kaísha.

The whole country between Sonpura and the Zayul border is divided between two tribes of Míshmís speaking different dialects, *viz.*, the Digárus, who call themselves Tároans, and the Míjus. On the northern bank of the river, the Digárus occupy as far eastward as the Mdaun or Du, and the Míjus inhabit from that river eastwards to Zayul. A similar line of division is drawn on the south bank also. The Digárus again are divided into two principal clans—the Táín or Taieng from Sonpura to the Dalei and the Mányo between the Dalei and the Mdaun. Each of these clans is sub-divided into a number of sections or houses, after the manner common to most of the hill tribes in the Sub-Himálayan region of Assam. The Taieng clan have always been well disposed towards us. In Captain Wilcox's time their principal chiefs were three brothers—Krisong, Ghalum, and Krosa. These chiefs showed the utmost friendliness in welcoming Wilcox in 1826, and Griffith ten years later, and if these officers failed to get farther, it was only because the brothers were unable to arrange for their safe passage through the Míju country. Krosa was the sole survivor of the three brothers in 1855, but Krisong left a son, Lumling, and it was entirely owing to the hearty co-operation of Krosa and Lumling, who placed their families in Sadiyá as hostages, that Lieutenant Eden was able to surprise and apprehend Kaísha, after killing three of his sons. Lumling (who was killed in the above affair) had a younger brother, Kánosa, whose son, Busong or Puso, deceased, seems to have been the man who entertained Cooper in December, 1869, and is described by him as the head of the Táín clan.

Coming down to the date of the present expedition, we find that Krosa also has disappeared, leaving a son, Chuno, who accompanied Mr. Needham. Krosa's brother, Hai-imsong, accorded a friendly welcome to the party, and supplied them with coolies. Similar treatment was met with from all the Táín chiefs living between the Tedeng and the Dalei. The Dalei, however, was a critical point, for here live Tákulong and Brumsong, the son and the nephew of Lumling, who lost his life in consequence of espousing our cause against Kaísha; and it was doubtful how these chiefs would receive the expedition. In the end they also proved friendly, and Brumsong's son joined Mr. Needham's party. On crossing the river, Mr. Needham was waited upon, not only by the chiefs of the Mányo clan (which was Kaísha's), but also by four of Kaísha's sons. A practical proof of goodwill was afforded by these people in supplying Míshmí porters to replace Mr. Needham's worn-out Duániyá coolies

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One of the Mányo chiefs accompanied the party to Rima.

The same friendly spirit was shown by the Míjus, who have hitherto refused to let any English officer enter their country. One chief sent his son with Mr. Needham, and another gave him the present of a yak in addition to the customary supplies. This latter was Tongsong, the brother of Bosong, from whose village Cooper had been turned back sixteen years before. Krongdong, who lives next to the Tibetan border, rendered a still more important service in stopping the messengers whom Tongsong had sent to advise the Ríma Governor of Mr. Needham's approach. Krongdong thus saved the whole party from being stopped on the border. The same chief took charge of Mr. Needham's sick servant, and sent him safely back to Sadiya after his recovery.

This universal spirit of friendliness, if not of hearty welcome, is the more gratifying because the troubles which followed the capture of Kaísha are still held in lively remembrance. The account given to Mr. Needham of Kaísha's real and imaginary grievances,—his bringing a Tibetan into Sadiyá at Captain Dalton's request, the drowning of his son in the Dibru, and the refusal of Messrs. Krick and Boury to bribe him as they passed through the hills,—tallies exactly with the information recorded by Lieutenant Eden in 1855. Krosa and Lumling had helped the missionaries through to Tibet, and subsequently assisted Lieutenant Eden in avenging their murder. Krosa was able to do this with impunity, because he lived far westward of the Mányo country, in the neighbourhood of the Tedeng, where his village was visited by Griffith in 1836. But Lumling, who lived on the Dalei, was attacked in 1864 by Kaísha's relations, who had called to their aid some of the Chulikatas and men of the Dinda clan from the Upper Dalei, and he and thirty-three members of his family were killed. His descendants were subsequently compelled to move westwards from the Dalei to the present site of Takulong's village. Lumling and Krosa had been rewarded in 1855 with a present of Rs. 150 each, together with cloths and ornaments, but the subsequent sufferings of the family outweighed these considerations, and it was but natural that Takulong and Brumsong should profess themselves aggrieved. The feud with Kaísha's people has since been composed by intermarriage, but the quarrel with the Chulikatas and the Dinda clan still continues.—*Assam Gazette.*

[To be continued—Ed.].

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284. North-West Provinces — Origin of the Jats a tribal tradition.—The following was given me by Ráo Khushi Rám as a Ját account of their tribal original.

The word Ját is derived from Játhar, and and the Játs are descended from the Chhatrís according to this story.

Once upon a time near mount Suméru Siva, in an amorous mood, was questioned by Párbatí, and gave the following account of the Rájavansa Kshatriyas.

In days gone by Parasuráma, the son of Jamadagni, could not bear the pride of the Kshatriyas, and in 21 attacks upon them he murderd them all. After this Bráhmanas took the Kshatriya women, and from them were born the class called Játharas and Jatharinís, who were accounted to be Kshatriyas by caste. This much is stated in the *Padma Purána.*

In the *Mahábhárata* also it was related to Rájá Janamejaya by Vaisampáyana, the sage, that the Kshatriya women, after the destruction of the men by Parasuráma, were taken by Bráhmanas, and produced the powerful race of Játharas and Játharinís, who afterwards occupied the land called Játharadesa.

In the *Bhágavata Purána*, 5th division, it is related that this Játharadesa or mounts Játhara and Dévakrita, is said to be situated near mount Sumeru. Again, in the 9th division of the *Vishnu Puráná* in the 46th of the *Markandeya Purána*, and in the 14th of the *Brihatsanjitá*, the Játhara city is mentioned, among others, as a home of the Játhara Kshatriyas.

In Sanskrit [but ?—Ed.] Játhara is the same sound as Kshatriya! And moreover, in Bundelkhand, there are many persons calling themselves Játhras who wear the *janeu.*

Some say, however, that the Játs are descendants of Virabhadra, but this is not supported by evidence and besides he had no issue.

Thus it is proved that the Játs are real Kshatriyas.—*W. Crooke: Etah.*

[In the *Vishnu Purána*, at any rate, the Játharas are nowhere connected with the Kshatriyas, nor is there a Játhara city, nor do the Játharas inhabit mount Játhara. See Wilson's Edition, Vol. II, pp. 117, 123, 124, 162. The story about Parasuráma is the same as that in the first volume of *Panjáb N. & Q.*, related at length in many notes, and there given to account for the origin of the Khatrís of the Panjáb.—Ed.].

285. Bombay—Chitpawan Brahmans—Legendary Origin.—It is related in the *Bhongal Purán*, a copy of which I saw in Márwár, that the origin of the Chitpáwan Bráhmans is as follows:—

One day Parasuráma was walking by the Kalanadi River (now in the Mahád *ta'luka* of the Kolába District) and beheld 14 beautiful damsels bathing in it, who requested him to marry them. Not knowing what their caste might be, he refused, so they asked him to accompany them to their

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home in Pátála, for they were the daughters of Sesha Nága. This he did, and finally being induced to marry them all, returned with them to his home at Parasuramakshetra. Each of these wives there gave birth to a boy, but Parasuráma had now become impotent, and so his wives went and told their father Sesha Nága.

While meditating over the matter, Sesha Nág observed a hole in the earth, in which was a she-buffalo, from whose over-flowing udder a calf was drinking milk, and near to this he beheld a second hole, in which was a tree laden with fruit, from which was flowing a quantity of sap. He sent for his daughters, and told them to give the milk and the sap to their husband, and his virile powers would return.

One day after this the sons of Parasuráma by these *Nága* wives travelled to the dwelling of the sage Kasyapa, where they found a sacrifice going on. They wished to join in it, but he would not let them, as he did not know their caste. They then fetched their father to tell him who they were, and on his arrival a warm discussion arose as to the legality of Parasuráma's marriage with his *Nága* wives, as no proper witness had been present at it. On this Parasuráma kindled a large fire to make his children undergo an ordeal, and if they came unscathed from the fire they were to be considered legally born. All the fourteen youths escaped uninjured, and were thus held to be of pure birth, and were called Chitpávans or purified by fire. These fourteen sons had sixty sons between them, and this fact accounts for the 14 *gotras* and sixty family names of the Chitpáwan Bráhmans!—*K. Raghunathji: Bombay.*

[What book is the *Bhongal Purán*?—ED.].

LANGUAGE.

286. India—Anglo-Indian words—Lamasery—Kotow.—Here are useful quotations:—

1866.—The mortal remains of the famous Chinghiz Khán.....are enclosed in a large silver casket.....The precious.....is preserved not in a *lamasery*, but in a tent. Pére David: *Nouv. Arsh. du Mus.*, New Series, vol 4, Bulletin '73-'74.

1866.—Mongols go thither to make their *khoto* or prostrations, such as they make before living emperors. Pére David: *Nouv. Arch. du Mus.*, New Series, vol. 4, Bulletin '73-'74.—*R. C. Temple: London.*

287. Deccan—Anglo-Indian words—Burkundaz—Aligole.—Can any one explain the real origin of the word *aligole*, or give any futher quotations of its use? *Barkandáz* is of course well understood. The following quotation is from Sir R. Temple's *Deccan Report*, 1868, p. 28. "Connected with the line are troops of various kinds, which may be termed miscellaneous. These are the *burkundazes*, including the old force known under the name of *aligole*. Under Mahomedan sovereigns there usually is a body of soldiers termed the *aligole* after the Prophet Ali, but this body has of late years lost its distinctive character at Hyderabad, and is now mixed up with the *burkundaz* troops.":—*R. C. Temple: London.*

288. Bombay—India—Anglo-Indian words—Sungur—Sangar.—In the last volume of the *Indian Antiquary*, in a paper on the "Last years of Sháh Shuj'a," translated from the Persian of Sultán Muhammad Khán Barukzai, by Mr. E. Rehatsek, there occurs the following passage:—

"Captain Boyd then went to the Commander of the army, *viz.*, Mr. Macnaghten, shouting that the surrender of the fort to the enemy would entail the loss of one lákh of rupees, and what was worse, the *sangar* in it contained not more than 12 days' provisions, nor was there any force at hand strong enough to collect provisions elsewhere and convey them to the fort."

To this the translator adds a note:—

"This word does not occur in any Persian dictionary, but is in Sanskrit *sangraha*, 'collection,' hence a place where a collection of stores is kept." It has passed into Maráthí unchanged, and also into other Indian languages, and is on the way to become an English word, and is already being used in print. A correspondent of the *Bombay Gazette*, writing from Suákim, meant by it a small circular fort, and in the text here it appears to denote a magazine or store-house like *gúdám*."

The word *sungur* is familiar to Anglo-Indian readers of stories of our Western Frontier Campaigns, where it means a temporary shelter trench, and in that case does not appear to have at all the same origin as the word *sangar*, a store-house or fort.

Can any one throw further light on this expression? or give any more quotations. Yule in his *Glossary* does not mention it.—*R. C. Temple: London.*

289. North-West Provinces—Some senses of Hindustani Verbs.—

(1). *Jhárná*, to cause to fall, to beat.
Ghar jhárná, to sweep the house.
Chagmág jhárná, to strike a flint.
Dulti jhárná, to kick (as a horse).
Shalak jhárná, to fire a volley.

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(2). *Kholná*, to open.
Fasad kholná, to open a vein.
Fál kholná, to prophesy.
Gira kholná, to undo a knot.

(3). *Autáná*, to boil.
Joshándá autáná, to make a decoction.

(4). *Bándhná*, to bind.
Sámhná bándhná, to oppose.
Nikáh bándhná, to marry.
Muthí bándhná to clench the first.
Mahar bándhná, to settle a dowry.

(5). *Dekhná*, to see.
Hisáb dekhná, to take an account,
Ráh dekhná, to wait for.

(6). *Phúnkná*, to blow.
Chaukhá phunkná, to kindle a hearth.
Jhárá phúnkná, to work a charm.

(7). *Bitháná*, to set.
Langar bitháná, to cast anchor.
Kankar bitháná, to metal a road.
Takht bitháná, to enthrone.

(8). *Dálná*, to put.
Khan dálná, to undermine.
Tohmát dálná, to accuse falsely.
Bérhán dálná, to handcuff.
Birj dálná, to sew seed.
Ghangárí dálná, to fine.
Ghar dálná, to build a house.—*R. C. Temple: London.*

290. **India—Barah-pathar — Cantonment.** Can any one give old quotations or explain why cantonments are by natives called Bárah-pathar or twelve-stones? —*Chaina Mall: Ambala.*

HISTORY.

291. **Panjab — Chamba — A chronicle of Chamba.**—Continued from Vol. IV, note 210.

Rájá Chhatar Singh, who succeeded in 1663. *A. D.*, made his uncle, Jai Singh, his minister, and demanded the estates wrested from his predecessor by Sukhrám Pál, the Rájá of Basolí. This ended in a war, in which the Chambá Rájá seized and burnt Balor, and took the *pargana* of Thali.

In 1677, Aurangzeb, the Emperor, sent word to Rájá Chhatar Singh to destroy the Hindú temples in his territories, but he refused, which incensed Aurangzeb, and he was sent for to Dehlí. However, he sent his brother Jagat Singh in his place, who never got beyond Bijwárá, whence he returned in peace, and nothing more was ever heard of the matter. Adína Beg Mirzá was ruler of the Panjáb at this time, and his encroachments on the hills led to a combination being made against him at Kálánor, in which Chhatar Singh of Chambá, Rám Singh of Goler, Adhiráj Pál of Basolí, and Kirpál Deo, of Jammún, all joined. In the end there was a treaty made. Chhatar Singh reigned on till 1689, when he was succeeded by his son Udai Singh. On his death, two Ránís and 13 maids became *satí*. He founded Jasagará in Pádar, while Guláb Singh of Jammún re-named Gulábgará when he took Pádar in 1841 *A. D.*

Udai Singh continued his great-uncle Jai Singh in the office of Wazír. Soon after his accession the Ráj Singh of Gográ died, and was succeeded by his son Dalíp Singh, against whom the Rájás of Jammún, Bhadrawáh, and Basolí made an expedition, but Udaí Singh befriended him, and with the aid of the Rájás of Sanebá, Kahlúr, and Mandí saved him from destruction.

Jai Singh, the *Wazír*, had been a wise and experienced ruler, and when he died, great confusion ensued in the State, which ended in the deposition of Udai Singh in 1714 in favor of his cousin Ugar Singh. He was, however, restored after a month, and Ugar Singh fled to Jammún, where he entered the service of the Rájá.

Udai Singh after this gave way to bad courses, and in 1719, when he was at his seat at Udaipúr, his courtiers tried to induce his younger brother Lachhman Singh to kill and accept the throne, but he sided with the Rájá, and so was himself killed. Soon afterwards Udai Singh died after a reign of 30 yeas.—*W. Buchanan: Gujrat.*

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292. **North-West Provinces—Religion—Masnavi Bo'ali Qalandar.**—This is a poem by the celebrated saint Bo'alí Qalandar of Pánípat, no date, Newal Kishor Press, Lucknow. It is composed in very good Persian: 10 pp. 8vo. It is a poem on the love of God (*'Ishq Iláhí*).

The work insists very strongly on the uselessness of devotion to the world, and the importance of fixing the thoughts on devotion to God alone. The moral of the whole poem is "A man cannot serve two masters," &c. It is a well-known and universally popular poem. *R. C. Temple: London.*

293. **Panjab—Folklore—Qissa Mirza wa Sahiban.**—This is a version of the story of Mirza and Sáhibán by Háfiz Barkhurdár; published in 1882 at the Victoria Press, Lahore:

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12 pp. 8vo. It is a rough version in Panjábí verse of this well-known story of the Jhang district. It relates the loves of Mirza, a Siyál, and Sáhibán, a Kharal girl, and the murder of the former by the latter's tribesmen.

Mirza, a chief man (*hákim*) among the Siyáls on the banks of the Chináb, and Sáhibán, the daughter of Khíwá, a Kharal, fell mutually in love. He used to come across the river daily to meet her in the wilds, and her brethren found this out, and taking him unawares with his mistress, killed him under a tree. After this the girl went mad.—*R. C. Temple : London.*

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294. **North-West Provinces—Legend—Chashma-i-Shirin.**—The Fountain of Shírín, by Ghulám Maullá Khán ; published in 1244 *A.H.* or 1825 *A.D.*, at the Nawal Kishor Press, Lucknow : 40 pp. 8vo. It is an original composition in elegant Urdú verse on the well-known story of Shírín and Farhád. Farhád, a mason, and the queen Shírín fall in love, and the latter is killed by a trick devised by the minister Jumás.

Shírín, the daughter of the King of Arman (Armenia), whose real name was Mahin Báno, was the most beautiful woman of the day, and was married to King Khusrav Parvez of Persia. She subsisted on milk and sugar, and the King directed that a stone channel from the pastures should be made to her palace, down which fresh milk was ever to flow for her. The man employed was the astute mason Farhád, and in consulting over the channel he and the queen fell in love. He used to go wandering about, repeating her name, and the King heard of it and tried to induce him to desist. At last to quiet him he agreed to hand the queen over to him if he should throw down the mountain Besatún. This apparently impossible feat Farhád was on the point of accomplishing, when the King requested his minister to get him out of the business. Jumás, the minister, now disguised himself as an old woman sent to say that Shírín had died for love of him, whereon Farhád slew himself. Shírín went mad on hearing of this, and passed the rest of her days as an attendant (*mujáwir*) at his tomb.—*R. C. Temple : London.*

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295. **Panjab—Folklore—Quissa Gul-o-Sanaubar.**—The story of the Rose and the Pine, by Prem Chand ; published in 1883, at the Zeb Káshí Press, Delhi: 48 pp. 8vo. It is a prose translation, in a pure style of Urdu, from a Persian work of the same name. It relates the legend of Mihar Angez, daughter of Sháh Qaimús, King of Turkestán, who has vowed that she would only marry him who can answer the riddle "*Gul bá Sanaubar che kard ?* What did the rose do to the pine ?" Any suitor giving a wrong answer was to be killed. Many are killed in the attempt, but at last, Almás Rúh Bakhsh, the seventh son of King Shamshád Lálposh, answers the riddle and marries the princess.

In the land of the East (*mulk-i-sharq*) there dwelt a mighty King, named Shamshád Lálposh, who had seven sons. One day his eldest son, hunting in the mountains, met a coal-black deer, caparisoned in brocade, with a golden chain set with gems and bells about its neck. He followed it up, and met a madman in the forest, who told him that he was King Jahángir, of Bábal, and that he had been driven mad by the death of his seven sons in attempting to answer the riddle set by Mihar Angez, the daughter of King Sháh Qaimús, of Turkestán, as a condition of obtaining her hand. This fired the prince with a desire to answer the riddle, but he succeeded only in meeting his death, and so with his five brothers. The seventh and last, Almás Rúh Bakhsh, a clever youth, went also to try his luck. In his wanderings about the city he met Dílárám, the maid of Mihar Angez, who, on condition that he raised her to the dignity of a wife, told him what she knew about the matter of the riddle. Under the princess's throne there dwelt a Zangí (Sídí of Zanzibar), who had fled from his native city of Wáqáf, and had told the princess of the riddle, whereon she had fixed it as the condition of obtaining her. The prince accordingly set out for Wáqáf to solve the riddle. On the road a magician, Princess Latífa Báno, transformed him into a deer, but he was released by her sister, Jamíla Bám, who re-transformed him, gave him the bow and arrow of the prophet Sálih, a scimitar called Aqrab Sulaimání (Solomon's scorpion), and a dagger called Laimúsí, and showed him how to act at Wáqáf, and how to get there. He has to cross seven impassable rivers on the road by the aid of Símurgh, whom he was to meet on the way, and the condition of success was his marrying his helper, Jamíla Báno. On his way he conquered and slew Turmtáq, a leader of Zangís, who opposed him at a fort called Khumásá, together with his chief Chulmáq : and thence with the aid of Símurgh he reached Wáqáf. At Wáqáf he made friends with a nobleman named Farrukh Fál, who told him that the King's name was Sanaubar and the Queen's Gul, and introduced him to the King. The King agreed to tell him his story on condition that he was to be killed when it was finished. The King then showed him his Queen Gul with fetters on her legs and an iron collar round her neck ; a dog sitting on a golden chair beside her, and the head of a Zangí in a tray lying near her. He then related how he had found his Queen Gul in the embrace of the Zangí and had seized them, whereon other Zangís attacked him, with the help of the queen, and would have overpowered him had it not been for

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the help of his dog. The punishment of the Queen was what he saw. One of the accomplices had fled to Mihar Angez, and had told her the story, and hence the riddle. Next day the King called upon Prince Almás Rúh Bakhsh to give himself up to execution according to the compact, but agreed first to listen to *his* story; and when the King hears it he lets him depart in safety. By the aid of Símurgh he reaches Jamíla Báno, and marries her; then goes on to Turkistán, and marries Dilárám, the slave girl; and finally answers the riddle and marries Mihar Angez, and goes off home with all his brides.—*R. C. Temple: London.*

296. **Panjab—Folklore—Sassi wa Punnun.**—By Maulaví Ghulám Rasúl; published in 1880 at the Mustafa' Press, Lahore: 16 pp. 8vo. It is an adaptation in rough Panjábí verse in the Persian character of this universally-known tale in the Panjábí Sindh and Northern India. The essentials of the tale appear to be the same in all versions: it has a long bibliography. It relates the loves of Punnún, of the city of Kecham (Kej in Baluchistán), and Sassí, daughter of King Adamjám, of the city of Bhambor (ancient Bhambharáwá, or Barbariké in Sindh).

Adamjám, the King of Bhambor, had a daughter born to him, of whom the astrologers prophesied that she would go astray. So they called the infant Sassí, put her into a box, and floated her down the river. A washerman, named Atá, came across her in the box, and took her home and brought her up as his own daughter. It, however, got noised abroad as to who she really was; and when she was grown to womanhood, she wrote a letter to her father announcing her existence. He gave her a palace to live in, where her attendants told her of Punnún, and sang his praises to such an extent that she fell in love with him. The same thing happened to Punnún; so he visited her disguised as a *faqír*, and married her secretly. After a while his people found him out, and induced him to desert her and to return to his native Kecham. She tried to follow him up on foot, but died in the desert on the road, and was buried on the spot out of pity by one Káká, a shepherd. After a while remorse seized hold of Punnún, and he ran away from home again to search for her, and at last died at her grave. The place is commonly shown on the road between Quetta (Kottá) and Khilát.—*R. C. Temple: London.*

MUSIC.

297. **Panjab — Hindu Music.** — There are seven kinds of tunes, *viz.*—(1) Kharaj, (2) Rikháb, (3) Gandhár, (4) Madham, (5) Pancham, (6) Dhaiwat, (7) Nikhád.

The gamut or *sargam* is run over thus: *sín, re, gáf, mím, pe, dah, nún.* س ر گ م پ ڈ ن.

There are six kinds of songs or *rágs*, divided each into *rágnís*. The *rágs* are—(*a*) Bhairon, (*b*) Malkos, (*c*) Handol, (*d*) Srírág, (*e*) Meghrág, (*f*) Dípak.

Each *rág* has its appointed time. Thus:—

(*a*). Bhairon Rág. Time for singing: the last two *gharís* of the night in Kuár and Kártik (September and October). Its *rágnís* are—(1) Khatrágní, (2) Ramkalí, (3) Deokandhár, (4) Bhiyás, (5) Biláwal, (6) Dhishtsáng, (7) Sohús, (8) Khatsár, (9) Chaurastak, (10) Vaisákh, (11) Sankarín, (12) Sodh, (13) Hamír, (14) Bhairavín.

(*b*). Málkos Rág. Time for singing: the first watch of the day in Agan and Pús (November and December). Its *rágnís* are—(1) Gujarí, (2) Biláwalí, (3) Todí, (4) Málsarí, (5) Asárví or Torí, (6) Alhyá, (7) Bangál, (8) Gandhárí, (9) Kalyán, (10) Pancham, (11) Bangálí, (12) Patmanjarí, (13) Beráth.

(*c*). Handol Rág. Time for singing: second watch of the day up till noon in Baisakh (April). Its *rágnís* are—(1) Basant, (2) Lalit, (3) Bhímpalásí, (4) Deskar, (5) Khanpáwatí, (6) Pancham, (7) Dhol, (8) Badhans, (9) Bhopálí, (10) Syám, (11) Jítsarí, (12) Birj, (13) Bhatiyár.

(*d*). Srí Rág. Time: second and third watches of the day till the evening in Chait and Baisakh (March and April.) Its *rágnís* are—(1) Dhanásarí, (2) Tanak, (3) Púrjí, (4) Gaurí, (5) Kankalí.

(*e*). Megh Rág, called also Meghmaldár Rág. Time for singing: midnight to dawn, and day and night in the rains. Its *rágnís* are—(1) Malhár, (2) Jhanjotí, (3) Kánhará, (4) Sorath, (5) Sankarábharan.

(*f*). Dípak Rág. Time for singing: one watch onwards from noon in Jeth and Asárh (May and June). Its *rágnís* are—(1) Sárang, (2) Deogirí, (3) Gúrsárang, (4) Káfí, (5) Nat, (6) Shahat.

There is also a difficult kind of Rág called the Dharpat, with a scale of its own. — *Ghulám Hussain Khan: Kasur.*

ARTS AND INDUSTRIES.

298. **Assam—Bengal—Panjab—North-West Provinces—Sericulture in India:—**

The following extracts from a letter to the Journal of the Society of Arts from Mr. Cunliffe Lister will be of more than passing interest.

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"Chinese *tassar* waste is worth to-day at least 25 per cent. more than Indian. I use considerable quantities of both. It is quite a folly to suppose that that tassar or any wild silk can be reared to pay, because in all cases it will cost as much, and in many (more particularly *tassar*) vastly more than mulberry, and when done, the cocoons are only worth about half as much. Wild silk has a future, but it must be limited beyond all question to what the jungle can produce at little cost, and that I consider is not a very large quantity.

Tassar might be the fashion, and might, for some special purposes, be as valuable as the *bombyx mori*, but it would be of a fictitious value, as its fibre lustre and dying properties are not comparable.

Some twenty years ago I read in Dr. Ure's *Dictionary of Arts and Manufactures* that there was a species of silk (the *eria* worm) grown in Assam that was so abundant and cheap that the natives over a large extent of country were clothed in it, and that it was so durable that mothers hand down garments to their daughters. This description of Dr. Ure's so exactly suited and described what was wanted, that in March, 1865, I wrote to my agents in Calcutta "with a monthly crop it should be produced almost as cheaply as cotton—that it can be produced for little or nothing is beyond dispute, or why are all the poor natives clothed in it?" From that day (now more than twenty years ago) I have never been able to obtain any supply worth notice; each year I have imported a small quantity, but nothing of any importance. At the present time Manchester prints have to a great extent superseded it amongst the natives. Before going to India, in 1884, I had two acres planted with castor-oil, in order that when I arrived there I might have some eria worms reared under my own supervision, but I soon found that it was a mistake, as they required the same labour and attention as the *bombyx mori*, and the concoons were only worth half the money, as they could not be reeled, and must be used as waste; so I had my castor-oil plants dug up and planted with mulberry.

Wild silk can be used, when produced at a low price, but can never be a large article of commerce, like the *bombyx mori*. In 1874 I bought 1,000 acres of land, at a cost of £3,000 or £4,000 in Upper Assam, for sericulture, but it was afterwards found that labour was too scarce and dear, and I then turned it into a tea garden. Some years after that, in 1878, I made another attempt at sericulture at Mádhopur, in the Panjáb, the Government being exceedingly anxious to promote cottage cultivation. At that time I had but little practical knowledge of the proper method of treating and rearing silkworms, and very foolishly, as it turned out, imported during two or three years a large amount—above five thousand pounds worth—of the best Italian and French seed, which was given out to the cottage native rearers, and for which I got absolutely nothing in return. It might have just as well been thrown into the sea. A very large sum was spent in various ways (most of it very foolishly), but all in vain. It was a complete failure; and well it might be, when we consider the miserable huts in which the worms were reared, and the imperfect knowledge and want of cleanliness of the rearers. There must be ventilation, absolute cleanliness, and abundant space, if silkworms are to be reared with any chance of success. All these conditions are wanting in a native cottage. Although I joined the Government in offering prizes for the best cocoons, and everything possible was done, no expense being spared, it was all in vain, and I had to begin again this time, I hoped, with a better chance of success.

In August, 1882, the Government of the North-Western Provinces gave me a grant of about 3,500 acres of jungle in the Eastern Dún, on certain conditions; one being that I was to have 3,500 acres more when I had planted a thousand with mulberry, and as I have planted about two thousand acres I am entitled to a further grant. The Eastern Dún was pronounced by the doctor of the district as so malarious during the rains as to render its cultivation exceedingly difficult and dangerous, and at first I had no end of trouble from that cause. It is, however, much better now, and as the jungle is cleared away and it is brought into cultivation, it will in time, I have no doubt, be as healthy as any other part of the Dún. I have built a large number of rearing houses for silkworms, a shed for reeling the cocoons, also a large number of workmen's houses, or coolie lines as they are called, also bungalows for the managers; in fact everything has been done to insure success, and to show, if possible, how far the first time in the history of sericulture (at least so far as I know) it can be carried out and made to pay on a commercial scale. Hitherto it may be said to have been altogether cottage cultivation. It is no doubt a large and costly experiment, but I have great hopes of succeeding. The mulberry plants grow most luxuriantly, but we have not yet had sufficient experience to say whether the climate will suit all descriptions of silkworms. Until this year, on a small scale, European seed has done very well, but this year the crop was destroyed by a thunder-storm, and I am disposed to think that there must always be considerable risk attending sericulture, even under the most favourable circumstances.

The Bengal multivoltine worm which I have tried to rear during the rainy season has not so far done well. It may be the climate, or it may

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arise from bad and diseased seed. If the multivoltine of Bengal should fail, some other species from China or Japan will have to be tried, as it is very important to have two crops in the rainy season, as without that the remuneration would be comparatively small. As time goes on and my plantations grow, and are capable of giving a sufficient supply of leaf for rearing on a large scale, it will be possible then to have a thoroughly practical result that can be relied upon.

There are many problems yet to solve.

(1). What part of India is best adapted for the purpose? as you must in all cases have abundant labour, cheap land, and above all, suitable climate.

(2). What is the best system? cottage cultivation or large rearing establishments under European supervision, similar to what is now being tried in the Eastern Dún.

(3). Will the climate and soil that suit one species of worm suit another? For instance, will the damp climate of Bengal agree with the Italian or Chinese worm?

(4). What is the best kind and what is the best system of planting mulberry? In the Dún the trees are planted about fourteen feet apart, and the intermediate space is filled with plants, which are plucked and then removed when the standard trees are grown.

These and many other questions, time, experience, and careful observation can alone solve.

299. **China—Formosa—Tea cultivation.**—Tea cultivation in North Formosa is chiefly confined to the hills, and though a good supply is grown within three miles of Tamsúi, the main centre of the production is in the hills, some twenty miles to the south.

The soil there is generally a kind of reddish-yellow sticky clay, in wet weather resembling cream, and extremely slippery. This is on the lower and middle slopes, that of the upper is inferior, and these slopes are often so steep that it is difficult to understand how it is possible to till them.

The Commissioner of Customs at Tamsúi says that everywhere one is struck by the amount of new ground which is being broken up in order to set more tea. The first thing is to clear away the long grass and brushwood, cutting down the trees, digging up the roots, burning them, and planting indigo. When this plant has run for some little time, it is replaced by tea, and in the matter of planting, the plan adopted in Formosa differs very considerably from that followed in many of the other tea districts. There a large quantity is produced by means of slips or cuttings, as well as by seeds, and no manure is used, while in the Ningpo and Tientai districts seeds alone are employed.

In the former district several holes are made, and five or six seeds are dropped into each and covered up, and liquid manure or wood ash is then applied. During the following three years the ground is carefully weeded and manured; at the end of this period the young plants are separated from the older ones. If carefully tended and pruned of the old wood, a bush will last many years. The first picking takes place generally in February, and the second in May. The soil is light and friable, being composed of a mixture of sand and vegetable mould. In the Ningpo district the most luxuriant tea is that of the alluvial plain, and is grown between rows of mulberries.

At Tientai, in the province of Chéhkiang, Commissioner Hancock states that the finest tea is grown, the soil being light and sandy, corresponding in a great measure to that of the Bohea mountains. The following is the method of cultivation practised:—Pieces of bamboo, about six inches long, are placed in holes made in the ground, and about fifteen seeds put into each tube; the tubes are then filled up with earth, this operation being performed in the month of September. In the following June some of the seeds having germinated, appear as small plants at the top of the bamboo, which is then removed. The growth is at the rate of about four inches a year, and the first picking takes place four years after planting. There is only one picking each year, in April, but lower down on the mountains the first takes place when the plants are three years' old, and there are as many as three in the year. The plants are not considered to have attained maturity until they are ten years old, and are never changed, but from time to time the decayed wood is cut away.

In the Formosa tea plantations little attention appears to be paid to drainage on the steepest slopes. The furrows, instead of being run in a slant, are generally carried horizontally, in consequence of which a more direct barrier is placed against the descent of water during heavy rains, so that in some places where the soil is stiff, the water remains, while in others the soil is swept away. The distance at which the plants are set apart differs very considerably, according to district. In some places they are placed at intervals of thirty inches, which, allowing for the spread of each bush and the necessary ploughing between the rows, is as close as practicable. In Formosa the advantages of soil and climate are so great that there are often no less than seven pickings in the course of the year; the three first being the best, while in the Ningpo district there are never more than three.

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BOTANY.

300. **India—Burma—Acorus Calamus—Sweet Flag—Medicinal oil.**—Its vernacular names are *vacha*, Sanskrit; *vaj*, Arabic; *bach*, Bengali and Hindí; *vekhanda*, Maráthí; *vashambu*, Tamil; *vadaja*, Telugu; *linhe*, Burmese. It is a semi-aquatic perennial, and a native of Europe and North America, but cultivated in damp, marshy places in India and Burma for its medicinal virtues.

An essential oil is obtained from the leaves' sued in England by perfumers in the manufacture of hair powder. From the rhizome a pale dark-yellow oil with the strong penetrating odour of the root, and an aromatic, bitter, burning, camphoraceous flavour is obtained by distillation.—*G. Watt: London.*

301. **Panjab—Adiantum Capillus Veneris—Maiden Hair Fern—Capillare Syrup.**—Vernacular names: *dúmtúlí, bisfaig, parsha-warsha*, Panjábí. It is common along ditches, &c., in the extreme north-west of India, and it is occasionally found in wells in the Eastern Panjáb plains."

It is used for making the oil known as "capillare syrup."—*G. Watt: London.*

302. **Madras—Travancore—Adul Oil.**—"Adul oil" from Travancore was exhibited in the great Exhibition of 1851. Can any one tell me anything about it?—*G. Watt: London.*

303. **Bengal—Burma—Andamans—India—Albizzia Lebbek—Siris tree—Leprosy.**—The *Albizzia Lebbek* or *Acacia Sirissa*, the siris tree, is a large deciduous tree of the Sub-Himálayan tract from the Indus eastward up to 5,000 feet; also found in Bengal, Burma, and Central and Southern India. Its vernacular names are *siris, sirín, kalsis, tantiá*, Hindí; *sirisha*, Bengali; *vaghe, katvaghe*, Tamil; *dirasan, pedda, duchirram*, Telugu; *kokko*, Burmese; *bémada*, Andamanese; *sharín*, Persian.

The oil extracted from the seeds is considered useful in leprosy.—*G. Watt: London.*

304. **India—Ceylon—Aleurites Moluccana—Belgaum Walnut—Candle-nut.**—*Aleurites moluccana* or *tribola* is a handsome tree introduced from the Malay Archipelago, and now cultivated in many parts of South India. Its vernacular names are *akrot*, Bengali; *akolá*, Hindí; *jáphalá*, Maráthí; *nattu-akrótu-kottai*, Tamil; *natu-akróta-vitta*, Telugu; *to-sikiyá-si*, Burmese.

The nuts contain 50 per cent of oil used for food and burning. This oil is called *kekuna* in Ceylon, and the nuts when strung upon a thin strip of bamboo and lighted, are said to burn like a candle. The oil is now exported to Europe for candle-making, and is reported to be equal to gingelly (sesame) or rape oils.—*G. Watt: London.*

305. **India—Allium Cepa—Onion Oil.**—This onion is cultivated all over India. Its vernacular names are *palándu*, Sanskrit; *piyáj*, Bengalí, Hindí; *kénda*, Maráthí; *vella-veugayum*, Tamil; *nirelli*, Telugu; *kyetthwunni*, Burmese.

The bulbs contain an acrid, volatile oil, and acts as stimulants, diuretics, and expectorants. The oil is clear, limpid, pale, with a greenish tinge.—*G. Watt: London.*

306. **India—Allium Sativum—Garlic Oil.**—It is cultivated all over India. Its vernacular names are *mahoshádha, lasuna*, Sanskrit; *sir*, Persian; *rasun*, Bengali; *lasan*, Hindi; *lasuná*, Maráthí; *vullai-pandu*, Tamil; *velluli, tella-gadda*, Telugu; *kyat-than-begá, kyetthwunbyá*, Burmese.

The seeds yield a medicinal oil, clear, colorless and limpid. Garlic oil is of a stimulating nature, and is prescribed by the native physicians of Southern Indja to prevent the recurrence of intermittent fevers, and is used externally in paralytic and rheumatic affections.—*G. Watt: London.*

SONGS AND CATCHES.

307. **Panjab—Verses attributed to Zebu'nnissa Begam.**—See Vol. II, note 701. It is said that once Nawáb 'Aqil Khán, Mír Askarí, the Minister of Aurangzeb, presented Zebu'nnissá with a nosegay of unblown flowers, who thereupon wrote the following couplet:—

Bigú, aí áshiq-i-sádiq, chi rá guldasta ávurdí?
Dil bulbul shikasta ghunchi rá sarbasta avurdí.
Say, O lover true, why hast thou brought the nosegay?
Thou hast broken the heart of the nightingale by bringing a sealed nosegay.

To this the Minister replied:—

Na bahar-i-zíb dastat, ján-i-man, guldasta avurdam
Zí khúbí láfhái zad ba-peshat basta avurdam.
My life, I brought not the nosegay to beautify thy hand:
I brought it before thee sealed to please thee well.—*Ghulám Hussain Khán: Kasur.*

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308. Panjab—A Song about the Police.—The following song, which will be continued in future numbers, is a highly characteristic production from the Firozpur District. It is by a well-known popular bard named Phullú or Rái Phullú.

I.

Sáfa bandh kot jad páve,
Maujá te patlún suháve,
Nál brus de dende mal!
Hindú Musalmán salámat!
Polis bahádur gajan nar!

II.

Petí bandh jo kirich lagái;
Toshdán phul-jharí lagái;
Kul áfsar vekhan ral.
Hindú Musalmán salámat!
Polis bahádur gajan nar!

III.

Pakur bandúk sikín charháí;
Dárú chhake karan thukái;
Gaj nál mantín kar.
Hindú Musalmán salámat!
Polis bahádur gajan nar!

IV.

Bhar bandúk chhátí charháwan;
Metan ákh bahut laráwan;
Nal kalá ghorá dabáwan;
Topí thake kará jhar.
Hindú Musalmán salámat!
Polis bahádur gajan nar!

V.

Abal darjá, park Kotwálí,
"Hazrat, gaddí terí bhárí!
Phullú Rái hoiá jandhárí:
Dán bakhsh lakh hazár!"
Hindú Musalmán salámat!
Polis bahádur gajan nar.

VI.

Lekar ján barant sipáhí,
Bakal de vich ján lukái:
Chaukídár ne manjí dhái:
Sití sití án miláí,
Hathkarí jo lendi jar.
Hindú Musalmán salámat!
Polis bahádur gajan nar!

I.

Donning turban and coat
And boots and beautiful trowsers
They brush them up!
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

[*Kot* is the English "coat" and means "uniform" as opposed to *kurtá*, a native coat: *patlún* is for "pantaloon," and *brús* is "brush."—ED.].

II.

They fasten on a waistbelt and sword,
And a flowered pouch:
And all the officers examine them.
Peace be to Hindú and Musalmán!
The police are indeed valiant men.

[*Kirich* is an Anglo-Indian word meaning the straight European sword as opposed to *talwár*, the curved Oriental sword: *áfsar* is "officer."—ED.]

III.

They take their guns and fasten on bayonets,
And pour down the powder and shot,
And ram them down with ramrods.
Peace be to Hindú and Musalmán!
The police are indeed valiant men.

IV.

Loading their guns they put them to their chests,
And shutting an eye take good aim.
Then letting down the trigger with their finger,
They set fire to the cap.
Peace be to Hindú and Musalmán!
The police are indeed valiant men.

V.

First I must sing the Kotwálí.
"My lord, thy throne is a great one!
Phullú Rái is thy praiser:
Grant him a thousand lákhs!"
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

[The *Kotwálí* means the local police station. "My lord" is the local Inspector or his deputy. The extravagant terms in which he is addressed are rather suggestive.—ED.].

VI.

The constables take the warrant and hide it under their arms.
The *chaukídár* gives them a couch,
And then whistling together
They clap the handcufls (on the criminal).
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

[*Barant* is the English "warrant." This verse is rather confused, but the respect accorded to the *sipáhís* by the village watchmen is characteristic and suggestive.—ED.].

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309. Panjab—Praise of bhang.—

Bhang to aise pijiye, jaise Kúnjpure kí kích:
Ghar ke jáne mar gaé áp nashe ke bich!
Drink *bhang* like Kúnjpura mud.
Your relatives will think you dead, but you will only be drunk! (Kúnjpura is the residence of the Nawábs of Karnál, and a place celebrated for its mud).—*W. J. D'Gruyther: Kasauli.*

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310. **Panjab—Nursery Rhyme.**—This turns on the tyre-seller's call "*Lé dahí*, buy my tyre."

Lé dai!
Rát kahán rahí?
Teli ke pichhwárí:
Teli máre pawá:
Nák legáe kawá!
Buy my tyre!
Where slept she the night?
Behind the oilman's;
And the oilman beat her with his weights,
And a crow took off her nose!—*W. J. D'Gruyther: Kasauli.*

PROVERBS AND SAYINGS.

311. **Oudh—Hindi Proverbs.**—

(1). *Chor ghar mor.*
A peacock in a thief's house. Outwitted.

(2). *Jis ká kháve, us ká gáve.*
Sing his praises on whom you depend.

(3). *Muh ká mítá, pet ká pheká.*
Sweet in the mouth and sour in the stomach. Faithless.

(4). *Ghar ghor, nikás mol.*
The horse in the stable being sold in the market (*i. e.*, unseen; a shady transaction).—*Kakku Mall: Faizabad.*

[*Cf.* the English phrase "to buy a pig in a poke".—Ed.].

312. **Panjab—Vaishnava saying.**—

Har ká nám hazár nám; lakh nám Krishná ká.
Hari (Vishnu) has a thousand names; but Krishná has a hundred thousand.—*W. J. D'Gruyther.*

313. **Panjab—Hindustani Proverbs.**—

(1.) *Jo shakhs daryá ke tairnewálá hai, us ko talább ke tairne men kuchh málúm nahín hotá.*
Who can swim a river thinks nothing of swimming a tank.

(2). *Jo julább leta hai, mánind jachá amat ke ho játá hai.*
Who takes a purgative is like a woman in childbed.

(3). *Aib karo to sáth hunar ke.*
If you (mean to) commit sin, do it with skill.—*W. J. D'Gruyther: Kasauli.*

314. **Panjab—Proverbs of the Hushiarpur District.**—

(118). *Suthre, jam te buri janet.*
Bhukhe marná; bhonne soná; ud ud paindi ret!
O Suthra, death is better than going with a marriage procession.
You die of hunger; you sleep on the ground; and you are covered with sand!

(119). *Budhá banj karindiá, ghar dube terá.*
If you engage in trade when old, you are a ruined man.

(120). *Ujar kárá, dand kárá; bájh damá bebak Gárá.*
Being in a desert, and tasting the stick; Without receiving money, Gárá has given an acquittance.

(Gárá was a money-lender, who was enticed out into the fields with his account-books, and then made to give an acquittance in full after having received nothing but blows).

(121). *Bágh badiái amb hai; khet badiái ikh; Khánchí jed na banj hai; karke dekh parít.*
The prosperity of a garden is from the mango-tree, and of a field from sugarcane:
There is no trade like the sugar trade; try it with perseverance and see.

(122). *An ghatendiá, gur ghate; mande gheo kapáh.*
When grain is dear, sugar is also dear, and *ghí* and cotton are cheap. (That is, when the necessaries of life are dear, there is no sale for the luxuries).

(123). *Hath de bih, wa tih udháre.*
Twenty in hand is worth thirty promised (*Cf.* A bird in hand is worth two in the bush).

(124). *Márán sháh, mandián khepán.*
With a useless trader goods are only talked of: (*lit.* are in the mind).

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(125). *Sháh biná pat nahín;*
Gurú biná gat nahín.
There is no respectability to a man who has not a banker.
Nor heaven for one who has not a *gurú* (or priest).

(126). *Dam dúde, jins dúne.*
Cash half as much again, grain twice as much. (This was the limit to interest in former days).

(127). *Yárí, chorí, chákrí ; bájh wasílá ná.*
Friendship, theft, and service, are not obtainable without a helper.

(128). *Gadí báhan, bhains dhan, ghar kalwantí nár.*
Chauthá pith turang dí ; bihisht nisháni chár.
A ride in a cart, a cow-buffalo among the cattle, a wife of good family at home,
Fourthly, a ride on horseback, these four are foretastes of heaven.

(129). *Kalar khet, koput ghar, ghar kalahní nár,*
Turian age daurná ; nark nishání chár.
A barren field, a bad son, a quarrelsome wife at home,
Having to run before horses ; are all four foretastes of hell.

(130). *Suká huká, andhotá múnh,*
Chandrá put, kaputí núh ;
Inhán chauhán dá phitte múnh.
A huqqa without water, an unwashed face,
A bad son, a shameless daughter-in-law ;
These four mark the face (*i.e.*, cause shame).

(131). *Ghorá chalák bhalá ;*
Put hushnak bhalá ;
Lekhá bebák bhalá.
A swift horse is good ;
So is a smart son ;
And an account which has been settled.
—*J. A. L. Montgomery : Lahore.*

(132). *Sáwan, Bhádon sárrá, adha Assu dá pakh,*
Nárán, turangán, nárián, dhái mahíne rakh.
During all Sáwan and Bhádon, (July, August) and half Assu (September).
Let men, horses, and women be kept quiet for (these) two and half months.

(133). *Kághaz, ghore, bakre, Sáwan milan udhár.*
Paper, horses, and goats are (easily) obtainable in Sáwan on credit.

(134). *Sáwan mandá chau gharán ;*
Kághaz, kutan, dahgárán,
Kohlú, kumhárán.
Sáwan (*i. e.*, the rainy season) is bad for four classes ;
Paper-makers, leather-bag makers,
Oilmen (*lit.* oilmill), and potters.

(135). *Jad Sáwan tad ghás ;*
Jad jawáni tad cháh ;
Jidhar shahr udhar ráh.
In Sáwan there is grass ;
In youth there is longing ;
Where a town is, thither the road goes

(136). *Jad mih tad ghah ;*
Jad dhan tad chah ;
Jidhar man udhar ráh.
Where there is rain there is grass;
With riches comes a longing (to spend them) ;
Where the heart is, thither the road goes ;

(137). *Máinhen nún gáh ;*
Ram nún rah ;
Mard nún chakí ;
Asmánon bij karakí !
Treading out corn to the buffalo ;
Travelling on foot to the woman ;
The hand-mill to a man ;
(Are like) lightning falling from heaven *i. e.*, are terrible !)

(138). *Ghár jánde jamián dhián,*
Ghar jánde kanak de hián ;
Ghar jánde bahotín sajanín ;
Ghar jánde bohotin gajanín :
Ankúne, ankatane ;
Ghar jánde, dithe dhádu de patane !
They are ruined who have only daughters ;
They are ruined who have no wheat seed ;
They are ruined who have many guests ;
They are ruined who make much display ;
Those who do not follow advice and those who do not spin, are ruined, and are seen going towards the gorge in the hills, (*i. e.*, out of the land).—*J. Montgomery : Hushiarpur.*

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BOOK NOTICES.

315. **Kinship and Marriage in early Arabia.**—By W. Robertson Smith. Cambridge, University Press.

It would be quite impossible, in the space allotted to us, to do justice to the arguments adduced in this remarkable book in support of Professor Robertson Smith's theory—if an opinion based on the results of a fair discussion of all the available evidence can be so called—that the male kinship of the Arabs has been generated from a system of kinship through women only by steps common to a similar change in all rude societies, where such has taken place; and all we can do is to direct the attention of our readers to these arguments, and to promise all students of the structure of society in the East much food for reflection and much guidance of a safe kind in the study of one of its most important and yet most difficult and complicated features.

It should be remembered that the study of the social structure of the early Arabs, which involves, of course, that of the Semitic races generally, is no abstract study, but includes matters, without the proper comprehension of which many things observable in the habits and manners of modern Orientals—never matters of indifference to Englishmen in the present day—are meaningless freaks of custom, and much of what is in the sacred books and traditions of three most important religions—Christianity, Judaism, and Muhammadanism—is a mere tissue of incomprehensible texts. Any work, therefore, which helps to clear up the dense mists in which the subjects of kinship and marriage in the East are still enveloped, is not only welcome: it is of practical importance.

Professor Robertson Smith goes steadily through his subject from point to point, commencing with the theory of the genealogists as to the origin of Arabic tribal groups, and showing with much cogency the errors it contains, the causes that led to them, and the literary forgeries with which they were supported. He then passes on to the discussion of the kindred group and its dependents or allies, and the homegeneity of the kindred group in relation to the law of marriage and descent. The very titles of these divisions of his subject will arrest the attention of the student in India of social systems, which are in no way connected with that of the Arabs by descent or development; *e.g.*, that of the Rájpúts. The opening sentences of the two chapters devoted to these points are strangely applicable, too, to much observable in India among purely Hindú Societies. "The two principles underlying the genealogical system of the Arabs are, that every tribe is a homogeneous group, *i.e.*, a collection of people of the same blood, and that the son is of the blood of the father." "An Arab tribe regarded itself as a group of kindred united by the tie of blood for puposes of offence and defence." The Professor then by a natural transition goes on to discuss the social laws of paternity, polyandry with male kinship,—a very suggestive heading to Anglo-Indians in a book on Arabia; and then polyandry with kinship through women, which carries our thoughts at once to the state of things still largely in existence in the south of India in a comparatively highly civilized society. And lastly, in this connection and in pursuance of his general argument, the author examines the difficult subject of female kinship and bars to marriage, on which so much always depends.

The last and most interesting point, which occupies the Professor's attention, is Totemism. He is of opinion that the Arabs once had this system, and his chapter concerning it, though professedly only a commencement of the investigation, is most suggestive throughout and thoroughly worth careful study.

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316. **The Book of Indian Eras**—with table for calculating Indian dates, by General Alexander Cunningham, *C. S. I., C. I. E., R. E.* Calcutta: Thacker, Spink and Co., 1883.

No publication of General Cunningham's is more useful than this *Book of Indian Eras*, but it does not seem to have attracted as much attention as it deserves, and has remained unnoticed by the Press. The author would have been better advised if he had published his book in England.

The large number of eras with which the treatise deals is a proof of the real progress made in Indian Archæology since Prinsep's time; that is to say, during the period of General Cunningham's active career. The initial dates of three of these eras, *viz.*, the eras of Srí-Harsha of Kanauj, Lakshmanaséna of Bengal, and the Kalachuri kings of Chédí, have been determined by General Cunningham himself.

The determination of the beginning of Srí-Harsha's era was easy, and merely involved the confirmation of Abú Rihán's statement.

The statements of the various authorities respecting the exact initial date of the Lakshmanaséna era are conflicting. General Cunningham, on p. 76, says that he believes he has "succeeded in clearing up the difference;" but his conclusion is expressed in such a way that it is difficult for the reader to make out exactly what it is. A reference, however, to page 160 of Vol. XV. of the *Report of the Archæological Survey of India*, shows that the General has adopted 1107 *A.D.* as the year 1 of this era; and the determination appears to be correct.

There is also no reason apparently to doubt the soundness of the arguments which fix 250 *A.D.* as the year 1 of the Chédí or Kalachuri Samvat; and the determination of this era marks an important advance in the study of Indian Chronology.

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317. **Qawaid-i-Bargasta**—by Ghulám Muhammad Khán, Popalzaí, Lahore, 1886. Published by order of the Lieutenant-Governor of the Panjáb.

The following interesting review of this remarkable book has appeared in the *Homeward Mail*:—

An unexpected result of the recent expedition into the Wazírí Hills, in Afghhánistán, has been the addition of new language to the Aryan family of speech. Among the interpreters who accompanied Major Macaulay was an Afghán of the name of Ghulám Muhammad Khán, Popalzaí, who has since most usefully occupied his time in writing a grammar of the Ormarí or Baragstá dialect, spoken by one of the troublesome people whom we have so recently had to punish. The tribe is divided into three sections, one of which, settled near Pesháwar, speaks Pushto; another party occupies Logar, near Kábul, and speaks chiefly Persian; the third section inhabits Káni-Kurám, and retains an independent language of the

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Aryan or Indo-Germanic type. The name by which this people is known is Ormar; but they deem themselves descendants of the Prophet, through Mír Barak Sayyid, and hence style themselves Barakaí, and their language Baragstá. It is a purely colloquial dialect, for no book, manuscript, or even letter is known to exist in writing: thus our author has achieved the difficult task of reducing to writing for the first time a language every grammatical and idiomatic peculiarity of which is unknown. The worthy author has laboured to good purpose, and has presented to the learned world not a mere outline, but a satisfying and what looks like a fairly complete grammar of this interesting language. The work is written in Urdú; but there must be so many Indian officials who are masters of that language that we may soon expect to see the result of Ghulám Muhammad Khán's labour made generally accessible to Europeans.

An examination of the materials laid before us shows that the Baragstá is a dialect of Pushto, containing all the peculiar sounds of that language and an extra letter of its own, and presenting many of the features of the Pushto in its inflections. The author considers it one of the ancient forms of Aryan speech, presenting a great similarity to Persian, with a large admixture of Pushto. However diffident we feel in differing on such a point from the gentlemen who tells us all we know about the language, we must nevertheless add that the copious details he has placed before us show that the essential characteristics of Baragstá are in close harmony with Pushto, while diverging widely from Persian. If we take, for example, the personal pronouns, we shall see at once which way the affinity lies.

English.	Baragstá.	Pushto.	Persian.
I	az	zah	man
Thou	tú	tah	tú
He	hafú	haghah	ú
She	hafah	haghah	[*wanting*]
We	máj	újz	má
You	tyúz	tású	shumá
They	hafaí	haghah	ísháu
They (f.)	hafaí	haghah	[*wanting*]

A still more marked feature of alliance with Pushto and the Indian cluster of languages is found in the fact that the Baragstá makes the past tenses of active verbs agree with the accusative instead of the nominative—a peculiarity which severs the Indic branch from the Persian, and all other forms of Aryan language. On the other hand, Baragstá differs from the Indian cluster, but agrees with Persian and Pushto in forming the passive with the help of the verb *to be* instead of *to go*. The Baragstá is quite peculiar in assuming a vowel prefix in declension, in addition to terminal affixes, thereby showing its independence of Pushto. About a third of the vocabulary appears to consist of Pushto words, more or less changed—a not unreasonable proportion, remembering the intimate relations which have long subsisted between the two people; but the other two-thirds being, to all appearance, original, still further attest the separate character of Baragstá.

Ghulám Muhammad Khán has performed his task with much care, and has produced a work of which he may well be proud. We think it commendable for a European *savant*, urged by the spirit of emulation which dominates the Western world, to supply an elementary sketch of a previously unknown tongue: how much more ought we to honour this obscure Afghán, who, without any such impulse, has written a thick volume, giving copious and minute details on all parts of the grammar of a language which he, for the first time, places within the reach of students.

[Ghulám Muhammad's work is written in Urdu, and is an excellent piece of work. The author of the above review has been misled in one or two points by the ambiguity of the Persian character. The name of the language spoken by the Urmurí people is Bargastá, not Baragstá, and the town they inhabit is also the chief place of the Mahsúd Wazír tribe of Afgháns, well known as Káníguram, not Kání-Kurám. The author is District Inspector of Schools at Derá Ismáil Khán.—*M. L. Dames.*]

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318. **Letters on Sport in Eastern Bengal.**—By Frank B. Simpson, B. C. S., retired. R. H. Porter. This fine work consists of a series of sixty-one letters, intended to convey all the information concerning the shooting and killing of large and small game that is likely to be useful to a young Englishman settled in Bengal. The book is quite a cyclopædia of its kind. There is little hearsay information and no padding. Everything, with a few necessary exceptions, is the outcome of practical experience. For thirty years, and till within comparatively a short time ago, Mr. Simpson followed with the utmost enthusiasm every kind of bird and beast, from snipe to tigers, he could find or hear of; and some of his adventures are quite sporting romances.

---

319. **A Record of Buddhistic Kingdoms.**—Being an account of the Chinese monk Fá-hien of his travels in India and Ceylon (*A. D.* 399-414). Translated and annotated with a Corean Recension of the Chinese text by James Legge, *LL.D.* Oxford, Clarendon Press. Fá-hien's narrative has already been translated by Abel Rémusat (1836), Professor Beal (1869), and Mr. Herbert Giles (1877); and it is, we suppose, because fresh light has been thrown on the subject by Mr. Watters in the *China Review*, and by Professor Rhys Davids and other Buddhist scholars, that Dr. Legge has deemed it advisable to add yet another translation. The present version is beyond question superior to the preceding ones; but so anxious is Dr. Legge to cut himself adrift from his forerunners that he is unwilling even to accept from them so much as the turn of a phrase. This is not always to the advantage of his edition, as it compels him occasionally to express by circumlocutions or artificially framed periods passages which his predecessors have rendered into well-constructed sentences. But he has had a distinct advantage over them in the co-operation he has received from Professor Rhys Davids, whose views on the unsacrificial nature of Buddhist worship he entirely accepts.

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320. **A Simplified Gammar of the Japanese Language,** (modern written style)—by B. H. Chamberlain. Trübner and Co.

It is indicative of the rapid strides which Japan has made in the direction of Western civilization that the author is able to support his advocacy of the study of the written language by warning his countrymen that without a knowledge of it "every newspaper, every postcard, every advertisement, every notice in a railway station or on board a steamer," will remain a mystery to them. This is very true, and it is to be hoped that Mr. Chamberlain will not speak in vain.

Mr. Chamberlain has, however, followed the native grammarians, and the result is, that his grammar is hardly a simplified one.

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No. 41]. FEBRUARY 1887. [Vol. IV.

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IN THIS NUMBER ARE TO BE FOUND NOTES FROM—

Assam, Bengal, Bombay, Borneo, Burma, Central India, Ceylon, Chamba, Java, Madras, Nepal, North-West Provinces, Panjab, Perak, Persia, Singapore, Tibet.

RELIGION.

321. **Nepal—Gorakhnath.**—Concluded from Vol. IV, note 237.—The Bráhman then went to Pingalá Bahál, where he found that the Bandya Acháryas had acquired great influence by reciting *mantras* and worshipping Agama.

After eating their meals they used to throw the remainder into the enclosure around Pashupati. Seeing this, he determined to destroy these impious people. He therefore entered their service, and one day, when throwing away the remnants of their meal, he also threw away their *mrigthuchá* (a small golden bull, supposed to supply the food). The next morning the Bandyas came as usual for their meal, but found no food and no *mrigthuchá*. They said that this was a great sin which had been committed, and therefore they went to live elsewhere.

The Bráhman then went towards Bhót (Tibet), and arrived at a place called Khásá. The Lámá of Bhót, knowing that such a one had arrived, came in the disguise of a poor Bhótiya, and while the Bráhman was bathing, relieved the calls of nature before him. Thereupon the Bráhman used bad language towards him, calling him an Asur and a Chandál. The Lámá then ripped open his stomach with a knife, and asked the Bráhman to do the same, so as to see which of them was present internally. The Bráhman, being afraid, transformed himself into a kite and flew away; but the Lámá transfixed him to the ground by piercing his shadow with a spear! The Lámá then placed a stone on him, and performed *sádhana* over him. The spot where this occurred is still pointed out, where the Khásá Khótá is crossed.

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322. **Ceylon—Fatalism.**—The following is a common form of verdict for a Sinhalese coroner and jury to give:—"The deceased met his death *in his own time* [by falling into the river, &c.]."—*J. P. Lewis: Ceylon.*

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323. **Madras—The Shrine of the withered tree—Growth of a Cult—Tree Altars.**

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The little wayside temple bearing this romantic name, stands on the main road going from Dindigul to Periakulam. It is two miles east of a village called Devadanapatti. The odd little building is mainly built of brick and mortar; it is severely plain in style, much like an ordinary house in miniature. When I saw it, it was very much out of repair; the tiny verandah had nearly all tumbled down, and, as usual, there being no door, the interior was plainly visible. I could see the small idol and the niches in the wall for the lamps. There were no worshippers. One is struck by the solitariness of the shrine, and wonders why ever it was built in such a spot. The reason lies in its history, and is worth hearing.

Where the shrine now stands there once flourished a fine banyan. Towering above the surrounding trees, it was an object to attract attention: therefore, according to Hindú doctrine, it was the abode of an aerial spirit, whose characteristics justify us in shortly naming him a demon. To appease this being, and to make him comfortable, a rough altar was built under the tree, where he might take his rest.

Along every road in India these rough altars may be seen in abundance. They are always placed under trees, which attract the attention in any way, and mark where popular belief locates a demon. Sometimes, instead of the altar, one finds the tree covered with rags: passers-by insure their safety from the malice of the tree-demon by thus acknowledging his presence.

Hindú mythology deals with thirty-three millions of gods, and some of these can easily be dealt out among exceptional trees. And here be it remarked that a Hindú places a tree higher in the scale of creation than an Englishman does; it possesses life and feeling, and in some degree sentiment with him. It is, in fact, an animate creature.

But to return to our particular banyan. It grew old; it withered. One day an unusually heavy blast tore it up by the roots, and hurled it to the ground. And now the passer-by no longer hurried fearfully past the spot. The home was down; the demon fled. Women and children made easy their search for fuel to cook the day's food by lopping off twigs and branches from the extended limbs of the giant. But we had better notice two things about the way in which this banyan fell. The bank separating the road and fields partly supported the trunk, some distance from the roots, too: the mighty roots, which had gripped the earth for five yards round, carried into mid-air with them stones and earth; and the stones were firmly caught in the twists and turns of the roots round one another.

So the banyan is down. Its branches are lying in the field, and, being so heavy, they lift the roots up in the air: the bank supports its trunk. Its branches make capital fire-wood, and are taken away, bit by bit. Soon so much is taken away that the part lying in the field is no heavier than that extending over the bank towards the road. No one observes this, no one thinks of it. When, lo! one afternoon a most supernatural event happens. The old giant, much shorn, stands upright again.

Some bullock-carts and several travellers were passing near, hurrying homeward to escape the rain which had begun to fall, and which had loosened the soil around the withered tree. The demon—the god—it seemed to them so liked his old abode that he had raised the tree and returned. They had plenty of superstition, but no mind to inquire into the effect of natural laws; so they sped in fear to the nearest village, and told their tale. Dreading the wrath of the god, whose favourite abode had been used to cook their food, the people at once took offerings, and proceeded to make propitiation for their offence. A small arbour of branches and withes gave shelter to the priest, who remained by the tree during the day, and received the offerings of the pious or of those whose fears compelled them thus to seek peace.

People heard of this extraordinary occurrence, and soon the tree was resorted to by many pilgrims. One of these, a poor, sickly man, recovered his health in a sudden manner, and attributed the effect to his having worshipped at this shrine of the withered tree. This took place about twenty years ago, and there are yet many who remember how famous this spot immediately became. A more substantial shed was erected for the priest, who found his place grown wonderfully lucrative, and who did his best to fan the public credulity. A merchant brought his son, a cripple, and made vows if only his boy were healed. The change must have benefited the child, for he was healed; and in gratitude the father built the small temple which is now existing.

The old banyan had during these events fallen never to rise again, and the shrine marks where the withered tree stood.—*J. E. Evans: in Light for India.*

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324. Panjab—Common aphorisms about Rama.—See Vol. III, note 833 (3), Editorial note. The name of Dasaratha, the father of Ráma, mean the ten senses, and I think the aphorism there quoted means that to repeat the name of Ráma once with all the "ten senses" fixed on him is equal to performing a million sacrifices, and that no one ever does this.—*Kakhu Mall: Fáizabad.*

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325. Panjab.—Worship of Ganesa.—The following are the twelve common epithets or titles

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of the Elephant-headed god Ganésa:—(1) Vinayako, the Leader; (2) Bighnarája, the Lord (or Ruler) over evil; (3) Dvimátura, the Two-mothered (his "mothers" being Parbatí and an Elephant); (4) Ganadhipa, the Lord of hosts (=Ganésa); (5) Sumukha, the Beautiful; (6) Ekadanta, the One-toothed (tusked); (7) Héramvé, the Beginner of undertakings; (8) Lambódara, the Pot-bellied; (9) Gajanana, the Elephant-faced; (10) Ganadhichhio the Leader of hosts; (11) Bhálachandro, the Moon-faced; (12) Dhumarakétu, the Conqueror of enemies.—*Chaina Mall: Ambala.*

SOCIAL CUSTOMS.

326. Ceylon—The Polpitiya or Cocoa-nut Contest—Prevention of drought.—A writer in the *Ceylon Examiner*, under the *nom de plume* F.W.D.S., gives the following account of this game:—

There can be no doubt that the Sinhalese are generally tenacious of their old customs. Of course, they do not all cling to them from a conviction of their propriety or suitability to the spirit of the age. I know some who acquiesce in them simply because of the fact that they formed, in times past, a part of the mode of living which existed among their forefathers. There are others who continue to observe them for fear of being considered singular by their neighbours on account of non-compliance, whilst a third class of beings stick to them from actual belief in them. These are the *goyiyás*, who live upon their ancestral acres, leading the simple life of villagers. In the case of these it is absolutely useless to try to effect a reform, for they would plead the wisdom of their ancestors as an argument for holding old Sinhalese customs in reverence.

I may here state that, as it is usual among the villagers during the prevalence of contagious diseases to get up an Anpitiya, in like manner is it the practice to hold a Polpitiya during a season of protracted drought. The *goyiyás* believe that these calamities befall mankind through the wrath of the gods for slighted sacrifice; and that unless they are propitiated in this way, no other measures of relief prove effectual. With these preliminary remarks I shall proceed to give you an account of a Polpitiya held at Holuwagoda, about four miles from Galle.

From an early hour of the day people were seen wending their way to the village Dewala with cocoanuts; and by the time I arrived on the scene, preparations were going on to commence the contest. Immense excitement prevailed among the youngsters. The elders ran frantically about in search of missing cocoanuts. In the midst of this confusion, the tom-tom banged forth—"*Topi yatipila, api udupila:*" "You are in the lower division; we in the upper." Thereupon the *kapurala* sings an invocation to the gods for blessings.

The sides have now been settled—*udu* and *yate;* the number of cocoanuts for each *pila*, or side, determined by the *wattadiyas* or leaders of the game; the first cocoanut is thrown. With this the Polpitiya opens.

In this game two kinds of cocoanuts are used: *nipol* or ordinary cocoanuts, and *porapol* or fighting cocoanuts. I may here state that *porapols* are got from well-known selected trees. On some occasions the contest is carried on solely with *nipols*, but as the proceedings do not afford so much excitement, and as the game does not take much time to finish owing to the greater facility with which ordinary cocoanuts are split, it is usual, when a spirit of rivalry happens to exist between the parties, to introduce *porapols*. The division into *pils*, or sides, is not a thing which takes place on the spot, as is found to be the case in most other native games. Each man knows what *pila* he belongs to, and he can never be persuaded to join a different *pila*. Thus it happens that the sides are unequally matched sometimes, but the weaker *pila* is never given consideration for this disadvantage, nor is any asked for.

Both the *pil*, *udu*, and *yate*, are under the leadership of two *wattadiyas* (*lit.* crafty men); and all disputes are referred to them for settlement. Their decision is invariably acquiesced in. The party who can claim to have split the greater number of cocoanuts, leaving hardly any in the hands of the opposite party, is considered winner of the contest. The victory is celebrated by submitting the defeated party to all the indignities it is possible to offer by means of dancing, singing malicious and abusive songs, &c. This is called *koyiya damanawá* (hurrahing). According to the conditions of the game, the victorious party may use any amount of abusive language towards their defeated opponents, who have no right to take offence. At times the language used degenerates into the most obscene personalities. I find the belief is that unless this is done—this volley of abuse indulged in—the gods will not have full satisfaction, and, as a matter of course, the Polpitiya will prove to be a useless undertaking.

The split cocoanuts are carefully gathered up by both parties to be subsequently used for the oil-mill. The oil thus extracted is given to the *kapurala*, whose duty it is to see that lamps filled with that oil are kept burning in the *dewála* for several nights.

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Women are not allowed to come to the Polpitiya, as they are considered unclean. Their presence is tantamount to a violation of the sanctity of the place. Even the males undergo a regular course of purification beforehand. They refrain from pork, fowl, and such other meat, in compliance with a popular prejudice in the native mind that these are *kili* (*lit.* pollution). When they enter the *dewála* premises, they appear dressed in *piruwata*, or clothes first out of the washerman's hands. Such is the belief among natives in evil consequences following a want of cleanliness on the part of one, that a mishap, which occurred at this Polpitiya, was instantly attributed to that cause. Much sympathy was not felt for the unfortunate victim, as it was considered a fit punishment from the enraged gods to one who dared to pollute the sanctity of the place by his filthy presence.

The above account, which is about two or three years old, gives some interesting particulars, which are wanting in Mr. Ludovici's description of the game published in the *Journal* of the Ceylon Branch of the Royal Asiatic Society for 1873. But it does not explain how the cocoanuts are split, so I supplement it with Ludovici's description.

"The captain of the team gives the challenge by pitching a cocoanut at his opponent, who stands ready to meet it with another held in his hand. The great act in throwing the cocoanut is to send it straight and with the stalk or eyed-end foremost, as that being the hardest part of the shell, is better calculated to resist the impact against the one held in the opponent's hand. Should the cocoanut thrown be broken, the sender repeats the throw until the cocoanut held in his antagonist's hand is broken, when he becomes the thrower in turn." (p. 24.)—*J. P. Lewis : Ceylon.*

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327. Oudh.—Pregnancy Custom.—A woman among the Khatris and Arorás, during her first pregnancy, is not allowed to leave the house.—*Kakku Mall : Faizabad.*

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328. Oudh.—Pitarpak—A domestic fast.—During the dark half (*badi*) of Kuwár (September) is held the feast or fast of Pitarpák by all those whose fathers are dead. They must abstain from fish, flesh, and spirituous liquors. At midday a libation must be poured out in honor of the dead, and over some *kusa* or *dúb* (holy) grass, and water must be drunk in which have been washed the feet of the family Bráhman or priest. The higher castes,—*i. e.*, those entitled to wear a *janeu* or sacred thread, too, must drink out of a vessel into which the priest has thrust his naked foot.—*G. Woulfe : Banda.*

329. Madras—Baluchistan—Royal Custom—Proceeding on foot.—In 1857 the Rájá of Rámnad, in Southern India, came on foot to inspect a regiment proceeding from Palamkotta to Burma. He was observed to lean his elbows in the hollow of the hands of a man on either side of him. He also spat out his betel into a another man's hands, and not into a spittoon!

It has struck me that something of the kind is meant in the Biblical text, II Kings v, 18—"(And Naaman said): In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there and *he leaneth on my hand*, and I bow myself in the house of Rimmon."—*G. Woulfe : Banda.*

[I have seen the same kind of custom in Baluchistan. When a petty chief, near Jacobabad, came to see me in my tent, in 1879, on foot, he stood talking, leaning his elbows on two of his followers, in order to give the appearance, seemingly, of leaning at his ease on a couch or cushion.—*R. C. Temple.*]

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330. Central India—Mysterious cocoanuts—Native credulity.—The ignorance and superstition of a great majority of the inhabitants of India place them much in the power of the better-informed classes of their countrymen, who desire to work upon their passions and prejudices. Never was a stronger instance given to prove this fact than one that occurred in Central India in May, 1818. The war with the Píndáris was then over, and the country was in a state of tolerable tranquillity, when a sudden agitation was produced among the peaceable inhabitants by a number of cocoanuts being passed from village to village with a mysterious direction to speed them to specific destinations (usually to the chief local authority). From beyond Jaipúr on the north to the Dakhan on the south, and from the frontier of Gujarát to the territories of Bhópál, this signal flew with unheard of celerity. The patel of every village, where these cocoanuts came, carried it himself with breathless haste to another, to avert a curse which was denounced on all who impeded or stopped them even for a moment.

No event followed to throw any light upon this extraordinary occurrence. Every inquiry was instituted, and persons were sent, who traced the route of the signal for several hundred miles; but no information was obtained; and a circumstance which produced, for upwards of a month, a very serious sensation over all Central India, remains at this moment a complete mystery! Various conjectures were made at the moment as to the cause in which it originated, as well as its meaning and purpose. Some thought it a sign of the complete establishment of British Power; others believed that it indicated a general rise in favour of the Péshwá Bájí Ráo,

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who had then not yet submitted; while persons sent to trace it into the Jaipúr country, returned with an account that the pious gratitude of a holy Bráhman had circulated cocoanuts through his native district to proclaim his joy at the birth of a son, and that the signal, which spread like wild fire, gained a portentous character as it became remote from the simple cause in which it commenced.

If this be the case (and it is not improbable), it exhibits, in a very remarkable degree, the extent of credulity and susceptibility of sudden impulse to action, which exists among the lower classes of the natives of India.—*Malcolm's Central India and Malwa.*

GAMES AND AMUSEMENTS.

331. **Oudh.— Blind-man's-buff.**—Blind-man's-buff is known in Oudh, and is there called *Ankh michólá.—Kakku Mall : Fáizábád.*

332. **Oudh—Phal Bajola.**—One of a party of boys must think of a fruit, and the rest must try one by one, in turn, to find out what fruit he has thought of. They must do this by getting some clue to it from cross-questions. When one of them has discovered it he becomes the thinker, and so on.—*Kukku Mall : Fáizábád.*

333. **Oudh—Pati Bajola.**—A number of boys sit in a circle, and one of them chooses out another, about whom he hides a small object such as a *kauri* (cowrie). A third is now fixed upon to find which boy has the hidden object. He proceeds by placing his hand over the heart of each, and his whose heart beats the most is sure to be the one he wants. The detected boy is then put to find out the hidden object, and so on.—*Kakku Mall : Faizábád.*

FOLKLORE.

334. **Ceylon—Southern aspect at Royal Ceremonies unlucky.**—"It is hoped the fault noticeable at the late reception will be avoided, for His Excellency faced the south when he sat in *darbár*, the saddest omen of danger that the Sinhalese know. A King of Kandy, or a representative of Her Gracious Majesty the Queen, should always face the north, when on the throne, and not the south.—*Ceylon Observer.*

335. **Ceylon—Omens— Accidents.**—"The tire portico of 'Green Lodge,' situated at Skinner's Road North, the residence of Mr. George DeSilva, Mudaliyar, fell down a couple of days ago. Nothing was hurt, but a valuable English dog belonging to him got frightened at the crash, ran away and has not been heard of yet. His friends think this to be a bad omen, but I hope no ill-luck will befall this genial and respected Mudaliyar."—*Ceylon Observer, November* 13, 1886.

336. **Ceylon—Folk-medicine—Cure for Snake-bite.**—A native correspondent of the *Ceylon Observer* gives the following account of an alleged cure of cobra-bite effected recently by a Sinhalese Mudaliyar in the Western Province.

"D. C. H. D. Bandaranaike, Mudaliyar of Siyane Korale East, Veyangoda, was at his dinner, at 7 P. M., on the 27th June, 1886, when a servant boy came running and informed him that one of his estate-watchers, named Abiliyano, had been bitten by a cobra and carried to his office by six coolies. The chief at once ordered his servant to fetch all the lemons that were in the house, and leaving the dinner-table went to his office, where the man was lying in a precarious condition. He had some of the lemon squeezed, and half a tumbler of the juice was given the patient to drink. The man had been bitten on the left great-toe, and the whole of his left side, from head to foot, except the bitten spot, was rubbed with the lemon-juice, while two men were employed in applying leeches to the wound. After about five minutes a second dose of lemon-juice was given. As the leeches began to fall off the man recovered his senses, and expressed himself as much better, and by the time as the leeches were off, the effects of the poison had vanished. About 30 leeches of the very small kind had been applied. After this the wound was washed with luke warm water, a poultice was applied, and a third dose of lemon juice given. The patient was now sent to bed with two men to attend on him all night with instructions to renew the poultice every third hour.

On this the Editor remarked that "it is quite obvious that if the man was really bitten by a cobra and venom injected, his recovery was due to the copious bleeding. We fail to see any possible effect the lime-juice could have had."—*J. P. Lewis : Ceylon.*

337. **North-West Provinces—Straining milk.**—You should never drink milk without straining it. The stock example of the danger of the neglect of this is the case of one Tálan in the epic of Alhá-Udal. A hair got into the milk he drank, and he was turned into a Musalmán, but became a Hindú again in one of his subsequent births. I cannot get a copy of the Alhá-Udal epic here. Perhaps some correspondent can give the passage referred to if it exists.—*William Crooke : Eta.*

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338. **North-West Provinces—Thieves—Telis' bones.**—Thieves are always on the look-out for the cremation of a Telí. You take some Telí's ashes, mix with oil, and smear a rag with the stuff, and burn this under a cover: collect the lamp-black, smear your eyes with it, and you can see at night as clearly as at noonday. Thieves do this on the day of the Diwálí festival. If a thief steals even a small thing on the Diwálí, he will have luck for the rest of the year. No reason for the preference of the Telí's bones can be discovered, except that they are held in low estimation, and considered, like the Dhobís, a particularly dirty caste.—*W. Crooke: Eta.*

339. **Bombay—Ketaki flower—Women.**—When decorating the hair with the *ketaki* flower, throw away the last petal in order to preserve your chastity.—*K. Raghunathji: Bombay.*

340. **Bombay—Omens—Pregnancy.**—In Bombay women will ask, when there is a pregnant woman in the house, a child to choose *ambá* or *chinchá* (mango or tamarind): if the child say *ambá*, the child to be born will be a boy, and *vice versâ.—Putlibai K. Raghunathji: Bombay.*

341. **Bombay—Pregnancy custom—Omens.** Among Hindús a feast in honor of a pregnant woman is commonly held. A dish of about a dozen balls made of rice flower, and as large as marbles, is prepared. In one of these is placed a small marble, and in another half a marble. The women must then eat them all. Should she get the whole marble first into her mouth, her child will be a boy and *vice versâ.—Putlibai K. Raghunathji: Bombay.*

342. **Bombay—Cutting down trees.**—The other day I made my servants cut down a tree in the garden, and just as it fell, the coachman picked up a small stone and placed it upon the stump. This is, I believe, a common practice here. Can any one suggest its meaning or origin?—*W. F. M.: Bombay.*

343. **Oudh.—Cure for snake-bite.**—Kill a cobra after it has bitten any one before it can urinate, and the bite will be harmless. It will try and urinate as soon as possible after biting any one, and so you must be sharp about this!—*Kakku Mall: Faizábád.*

344. **Oudh—Omens—Beds—Snake-bite.**—Never have a bed made for you in Sáwan,—*i. e.*, during the rains, or you will be bitten by a snake.—*Kukku Mall: Faizábád.*

345. **Oudh—Goitre—Yawning.**—In Oudh gôitre is attributed to the habit of frequently yawning!—*G. Woulfe: Banda.*

346. **Panjab.—Procuring children—Midnight bathing.**—On the night of the Díwálí festival, which is always an amáwas or dark night, barren women, and also those who have lost several infants, will go to a point where four-cross roads meet, strip themselves stark naked, and cover a space in the centre of the meeting point. On this they place leaves of the five "royal" trees (*rájabriksha*), *viz.*, the *pípal* (*ficus religiosa*), the *bar* (*ficus Indica*), the *siras* (*Acacia speciosa*), the *amb* (*mango*), and the *palás* (*butea frondosa*). On these again they will place a black head, representing Ráma, and sitting on it bathe themselves all over with the water from five *gharás* (pitchers) containing water of five wells—one in each of the four quarters of the town or village, and one outside it to the north-east. The water is poured from the *gharás* into a vessel with a hole in the bottom, from which the water is allowed to flow all over the body. This ceremony must be performed in absolute solitude, and the articles used in it must be left on the spot.—*W. B.: Gujrát.*

347. **Panjab.—Popular ideas of the origin of common objects.**—European colours and paints are made of pork; India-rubber, of elephant's skin; tooth-brushes, of pig's bristles; English soap, of pig's fat; and kerosine oil, of common earth.—*Ghulám Hussain Khán: Kasúr.*

348. **Panjab.—Burial and burning grounds.**—There is a universal dread of these at night, as they are supposed to be the haunt of evil spirits, who resent the intrusion of human beings by inflicting personal injuries. No native will go near them at night unprotected by charms.—*Chaina Mall: Ambala.*

349. **Panjab—The East and West Winds.**—The *purwá* or east wind is considered harmful to mankind because it comes over the sea (!) and the *pachhwá* or west wind is the reverse, because it comes overland. The east wind, however, has the advantage over the west in bringing more rain.—*Chaina Mall: Ambala.*

350. **Panjab—Spilling Salt and Milk.**—See Vol. I, note 451. Never spill salt or milk as it will bring you into debt.—*Chaina Mall: Ambala.*

351. **Panjab—Churning Milk.**—Neither Hindús nor Muhammadans will churn milk on Thursdays, as that day is held in honour of the Muhammadan Saints (!) Part of the milk got that day is used, and the rest given away to beggars and religionists.—*Chaina Mall: Ambála.*

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352. **Panjab—Scented flowers—Children.**—It is very unlucky for childern to smell scented flowers. The evil spirits, who are always on the look out for children, are very fond of scented flowers, and will draw away children through the flowers.—*Chaina Mall : Ambala.*

353. **Panjab—The age of birds and snakes.**—It is commonly believed the kite, the crow, the kingfisher, the owl and snakes all live for a thousand years.—*Chaina Mall : Ambala.*

354. **Perak—Borneo—Nakhoda Ragam.**—A personage of this name figures in many Malay legends, especially those connected with the sea. I have heard of him at Bander, in Lower Perak, and I believe he is also known to Bornean folklore. Who is he? And what is known of him?—*W. E. Maxwell : Singapore.*

TRIBES AND CASTES.

355. **Assam—Needham's expedition to the Zayul Valley.**—Concluded from Vol. IV, note 283—The Chulikatas or crop-haired Míshmís, who speak a dialect differing from those of the Digárus and Míjus, live in the upper basin of the Dibong—*i. e.*, in the mountains north of the western part of the Digáru country. Their name is an Assamese one, signifying "degenerate" or "outcaste," and probably has reference to their savage and unsocial character. The nearest northerly neighbours of the Digárus, however, appear to be the Bebejias, whose villages lie two or three days' journey from the Digáru villages on the Dora and Tedeng. This name is used by the Assamese to designate the wild inhabitants of the high mountains surrounding the basin of the Upper Dibong, and separating it from Tibet on one side, and from the basin of the Upper Bráhmaputra on the other. Farther east there is the Gaming country on the Upper Dalai, which apparently reaches as far back as the Chulikatas, and is occupied by the Dinda clan, a branch of the Mányo. All these northerly tribes, living at greater altitudes than the Digárus, are fiercer and stronger than they, and occasionally raid upon their southern neighbours. Wilcox found one of the Táieng chiefs engaged in assisting to repel an incursion made against a Táieng village on the Dalai by the Míshmís of the Dibong—*i. e.*, the Chulikatas. The Chulikatas have repeatedly invaded British territory, and are at present excluded from trading with the plains for shooting a man to death with arrows near the Assamese village of Dikrang, above Sadiya, in May 1884. Mr. Needham points out that the Chulikatas can still get salt (which is their principal necessity) through the medium of the Bebejias trading with the Khámtí and Singpho country, and the Chief Commissioner sees no way of preventing this commerce, which does not pass within the "Inner Line." The Bebejias have not given any trouble since 1878-79, when they raided upon some villages in the Sadiya circle.

Notwithstanding their internal feuds, the Míshmís find time to do a good deal of trade both with the Zayul Valley and with Assam. Wilcox was struck by the mercantile propensity of these people. "Every man among them," he wrote, "is a petty merchant." Lieutenant Rowlatt describes them as divided into two classes, who trade respectively with Assam and Tibet, (*i. e.*, the Digárus and Míjus): the latter "have nothing to offer in barter, but the Míshmí *teeta* [the *coptis teeta* of Vol. III, note 652 —Ed.] and poison, which is only to be procured on the mountains from a plant with a small white flower, near the limit of perpetual snow: being in great request with the people of Tibet, they are enabled to exchange it for cattle, gongs, swords, and copper vessels." He adds that they also do a great deal of barter among themselves. The pandit A——k tells us that the Zayul Valley "is much frequented by traders from the Míshmí or Nahong (?) tribe," who bring jungle products (grass, bark, and dye-stuffs), deer-skins, and cloth and money from Assam, and exchange them for salt and horned-cattle. Mr. Needham met several parties of Míjus returning from Zayul with the cattle which they had brought, and he noticed that one of the Tibetans in the party which blocked his way to Ríma had on a dress of Assamese *muga* silk. To the articles enumerated by the Pandit, he adds musk-pods on the part of the Míshmís and woollen coats, brass and iron vessels, swords, beads, silver amulets, and ammunition, supplied by the Tibetans. Similarly, Wilcox says that the Táieng chiefs "are seen wrapped in long cloaks of Tibetan woollens, or in handsome jackets of the same," and that their wives wear a profusion of beads of white porcelain, or of colourless glass mixed with oblong pieces of coarse cornelian, and all of Tibetan or Chinese manufacture. Besides the Zayul Valley, another rendezvous for trade is the Mdaun River, to which the Tibetans can resort either by way of the Bráhmaputra or by the Mdaun Valley route, which has been mentioned above. The Míjus and the Digáru Mányo clan keep the Tibetan trade in their own hands, while the Digáru Táiengs similarly engross the trade with Assam. This monopoly on the part of the Táiengs is felt as a grievance by the eastern section of the Digárus, and the Mányo clan begged Mr. Needham to persuade their westerly kinsmen to admit them also to a share of it.

The Míjus trade likewise with the Khámtís of the Bor Khámtí country, beyond the sources of

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the Dihing. Wilcox heard of this commerce while he was at the Míju chief Jingsha's village on the south side of the Bráhmaputra, not far from the Ghalum Ti. He calls the chief trader Lamat Tháo, and places his village two days to the south-east of Jingsha's. "This chief," he writes, "is in the habit of trading with the Khámtí country on the Irráwadí." The route which this commerce follows was ascertained by Wilcox on his visit to Bor Khámtí in the following year, when he was shown a bridge over the Namlang, by which the Míshmís descend into the Khámtí country, the Namlang being an affluent of the western Irráwadí, which is the river of Bor Khámtí. Colonel Woodthorpe, again while following Wilcox's route towards Bor Khámtí in March 1885, met with some Míju settlements near the Upper Dihing, and verified the fact of commercial intercourse between the valley of the Upper Bráhmaputra and that of the western branch of the Upper Irráwadí. While Cooper was at Bosong's village near the Lu Ti, he saw two Khámtís, who had been plundered by the Lamat clan in coming across the mountains. The length of the journey was said to have been 15 days. Their stock-in-trade consisted of knives (*dás*), which the Míshmís bought in exchange for slaves. The Lamat clan of Míjus are said by Mr. Needham to live in the upper part of the valley of the Ghalum Ti (*i. e.*,—in the direction indicated by Wilcox), and to purchase *dás* and slaves from the Khámtís in exchange for cloth, musk-pods, and opium. The cloth is brought by the Míjus from Sadiya and the musk from Tibet, but they grow the opium in their own country, as well as large quantities of cotton for home consumption. The Míjus get to Bor Khámtí by ascending the valley of the Ghalum Ti, and crossing the snow-covered mountains of the water shed into the basin of the Western Irráwadí.

These extensive trading enterprises suggest the possibility of encouraging the commercial intercourse of the Míshmís of the Bráhmaputra with Assam. Mr. Needham is of opinion that if the Digárus were not so zealous in guarding their monopoly, large numbers of Míjus and likewise Tibetans would come into Sadiyá yearly to trade. The Tibetans (or the inhabitants of Zayul), however, are hindered also by the exclusiveness of their own Government, which has hitherto prevented them from entering British Territory. The two Tibetans, whom Lieutenant Rowlatt met at Tuppang on the Mdaun told him that they were not allowed to visit the plains of Assam. Cooper was assured by the Míju chiefs that all intercourse with Assam was forbidden by the Lámas on the pain of death. The only native of the Zayul Valley whom we know to have entered Sadiyá seems to have been the man whom Kaisha brought to Dalton in 1852, on the ill-omened expedition out of which his quarrel with the white men arose. —*Assam Gazette.*

LANGUAGE.

356. **Panjab.—Panjabi idioms.—**

(1). *Yár, oh ne aj díwá bál dittá :* he has lit his lamp to-day, my friend! That is, he has become a bankrupt.

(2). *Oh nún kaun sikháve ? Eh tán puráná khund hai !* Who could teach him ? He is an old block (hand) !

(3). *Oh nún tún kí patí parhái ? Hun oh merí wal munh nahín kardá.* What lesson have you been teaching him ? He will not turn his face to me now ! that is, he will no longer listen to me.

(4). *Oh tán kálé kán kháke áiá hai :* he came into the world after eating a black crow. Said of an old man who goes on living longer than his expectant heirs like. *Chaina Mall : Ambala.*

357. **Bombay—Prakrit corruptions.**—*Nér* and *Néri* are Maháráshtrí Prákrit corruptions of the Sanskrit *nagara* and *nagarí*, "a town, city." They are illustrated by the names of Amalnér, Jámnér, Nér, Pimpalnér, and Thálnér in the Khándésh District of the Bombay Presidency ; Párnér and Samgamnér in the Ahmadnagar District ; Sivanér (a hillfort) in the Poona District ; and Anjanéri in the Násik District ; and "Nonere" (so written in the map), in the Násik District, seems to represent either Nonér (*nava* and *nagara*) or Nonérí (*nava* and *nagarí*).

Nér is also liable, in the same dialect, to further corruption into *nar*. This is proved by the name of Sinnar in the Násik District, which, as is shown by ancient inscriptions, comes from Sindínagara through the intermediate form Sindinéra. Another name in which this termination occurs is that of Junnar in the Poona District.

I have often thought that, by an extensive examination of the names of towns and villages, much might be done towards elucidating the habitats of different tribes and races, the gradual occupation of different parts of the country by them in succession, the limits of the various vernaculars, and similar points. But I have never had leisure to take up this branch of research.

I give the present note in indication of a line of study that would probably yield valuable results; and would ask readers of this Journal to supply, as a beginning, instances from other parts of the country of the occurrence of the corruptions noted above.

Nérí, in the Chándá District, in the Central Provinces (mentioned *ante*, Vol. I, note 995), seems to furnish another instance of the corrup-

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tion of *nagarí*; so also Bhatnér or Bhatnír (I, 559), and Bíkánér (I, 29), of the corruption of *nagara*; and Khistinar (II. 121), and Paunar or Paunár (II, 551, 552), of the occurrence of *nar*, or of another form, *nár*. But I cannot vouch for the correct diacritical spelling of these five names.—*J. F. Fleet: Sholapur.*

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358. **India—The Orthography of Geographical names—Transliteration.**—The Geographical Society of Paris appointed some time ago a Committee to investigate and report on the vexed question of the orthography of geographical names. The Committee, which met under the presidency of M. A. d'Abbadie, and included most of the geographical authorities in France, has presented its report to the Central Commission of the Society, and it has recently been published. The following are the propositions approved, and it will be seen that they closely resemble the rules of our own Society:—The geographical names of the nations using Latin characters are to be written with the orthography of the country of their origin. The rules which follow apply only to the geographical names of countries not possessing a written language, or using other than Latin characters. An exception is also made in favour of names of places which have been sanctioned by long usage,—*e. g.*, La Mecque, Naples, Calcutta; these are to be written as heretofore:—

(i). The vowels *a, e, i, o*, should be pronounced as in French, Italian, Spanish or German. The letter *e* never to be mute.

(ii). The French sound *u* to be represented by a *ü* with a tréma, as in German.

(iii). The French sound *ou* to be represented by a *u*, as in Italian, &c.

(iv). The French sound *eu* by the character *œ* pronounced as in *œil*.

(v.). The lengthening of a vowel to be indicated by a circumflex accent.

(vi). The consonants *b, d, f, j, k, l, m, n, p, q, r, t, v, z*, to be pronounced as in French.

(vii). *g* and *s* will always have the hard sound, as in *gamelle, sirop*.

(viii). The French *ch* will be written *sh*,—e. g., Shérif, Kashgar.

(ix). *kh* will represent the hard guttural of the Arabs, and *gh* the soft guttural.

(x). *th* will represent the sound at the end of the English word *path* (Greek θ), and *dh* the sound of the English *those* (θ Greek).

(xi). The letter *h* will always be an aspirate.

(xii). The semi-vowel *i* will be represented by *y* pronounced as in *yole*, and the semi-vowel *w* will be pronounced as in *William*.

(xiii). The double sounds *dj, tch, ts*, &c., will remain as written.

(xiv). *n* with a liquid accent, thus ñ, will be pronounced as in *seigneur*.

(xv). The letters *x, c, q*, will disappear altogether, except that *q* will be employed to represent the Arabian sign *qaf*.

The above is hopeful information and a lesson to the English in India. The Royal Geographical Society was at last driven two years ago to fix upon a settled system of transliteration of Oriental names, and now the French Geographical Society have followed suit, and, it will be seen, in a most sensible manner. Anglo-Indians are still for the most part obdurate, and as an instance of the difficulties caused by their haphazard or so-called "phonetic" method of writing place-names in the East, I may mention that I have lately had reason to dive into the geography of Sikkim. Now, it so happens that no official at Dárjíling and no traveller who has been in the land and recorded what he saw, has ever written the names of the places on any plan whatever, and the result is, that after wading through all the works and reports procurable, I cannot say what the spelling or sound of any one place-name is likely to bel Is the very name of the land Sikhim, Sikkim, or Sikim? Probabilities point to Sikkim, and so I write the word with two k's. Again is it Kinchinjunga, Kanchanjinga, Kenshinjanga or Kangchanjanga? I write the last on the probabilities of the case thus, Kangchanjanga. So on through every name. Lastly, I wrote to an author of mark who had *written* about Sikkim though he had never been there, and had evidently tried to spell upon a system, asking him what authority he had for his names, and he said "none. I did my best with the very bad material before me." It is evident, too, that Hunter, in the *Statistical Account of Bengal*, Dárjíling District, Vol. X, has done something of the same kind. Still it is very common to hear arguments in favour of the "phonetic" system of transliteration, though it always lands its votaries in a perfect nest of uncertainties!—*R. C. Temple: London.*

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359. **Tibet—Some simple rules for Tibetan phonetics.**—Like the Burmese, the Tibetans have borrowed an Indian alphabet, and, like them, have twisted the letters about until they suited their sounds. The result is that the words are spelt one way and pronounced another, in a manner that is very puzzling, though not so much so as in English. There *are* rules for guidance, which are pretty fairly adhered to.

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Another peculiarity that makes Tibetan words and place-names difficult to read rightly, and that causes much of the conflicting orthography that we see to our cost, is that there are several distinct dialects in which the consonants are sounded differently. This is a fact that should always be borne in mind,—*e. g.*, in Ladákh final *g* and *d* become *k* and *t*, and final *s* is heard ; but elsewhere, as a rule, final *g*, *d*, and *s* are always silent, so that *chhos* in Ladákh is *chhó* elsewhere ; again *sog* and *god* in Ladákh are *sok* and *got*, but in Central Tibet they are *so* and *go*. Other puzzles are made by the *silent consonants:* thus, of many compound consonants, one is always silent. Of such *l*, *r* and *s* are those most frequently so. Then the Tibetans have a way of allowing *g*, *d*, *b*, *m*, *h*, to be prefixed to certain consonants and to be then *silent*.

Certain compound consonants also have fixed peculiar sounds: thus, *phy=ch*, so that by the rules above outlined, *sphyagsna=chagna* in pronunciation. Again, *kr=t*, so that *Bkrashis=Tashí*, the proper pronunciation and spelling of the well-known "Teshu" Láma of Tibet. Another well-known instance of *silent* consonants is in the spelling of U, the central province of Tibet, which is *Dbus*.

The Tibetan language is by way of being monosyllabic, and in spelling, much depends on where a syllable begins and ends, so the Tibetans carefully mark off syllables by an inverted stop. Thus, they spell the name of the Tashí Láma, *Bkra·shis: chagna* they spell *sphyags·na·*.

General Cunningham (*Ladákhs* p., 389), was much exercised over the Tibetan orthography, and points out that in Ladákh *dmigs*, object ; *dmig*, hole ; *mig*, the eye ; *emig*, a hoof ; *emigs*, a worm ; are all pronounced *mik*. However, elsewhere *dmig*, *mig*, and *emig* would be *mí* ; and *dmigs*, *emigs* would be *mig*.

Lastly, it should be remembered that every peculiarity of Tibetan spelling is somewhere or other pronounced by the people, and that the educated profess to pronounce them all!

Premising, then, that the accompanying rules are merely rough ones for general guidance, and that there are of course exceptions to them, I give them below. It will be seen that in the transliteration of Tibetan place-names, it is quite impossible to follow the native orthography, but if the rules now laid down are adhered to, there will not be many mistakes made.

RULES.

I. All vowels are short, except before silent *s*.

II. Only the following consonants can be final:—*g*, *ng*, *d*, *n*, *b*, *m*, *r*, *l*, *s*, and *h*. Also *gs*, *ngs*, *bs*, *ms*, can be finals. Of these, *g*, *d*, *s*, are silent, and *s*, in *gs*, *ngs*, *bs*, *ms*, is silent.

III. Of compound consonants, *l* in *kl*, *gl*, *bl*, *rl*, *sl* ; *r* in *rk*, *rg*, *rng*, *rt*, *rd*, *rn*, *rb*, *rm*, *rts*, *rdz*, *rny* ; *l* in *lk*, *lg*, *lng*, *lt*, *ld*, *lp*, *lb* ; *s* in *sk*, *gs*, *st*, *sd*, *sp*, *sb*, *sny*, *sts*, are silent. *Nr*, *mr*, *lh*, are sounded.

IV. Of compound consonants the following have peculiar sounds:—*Py*, *phy*, *=ch*; *by=j*; *ny=ny* ; *sr* and *hr=shr* ; *kr*, *tr*, *pr=t* ; *khr*, *thr*, *phr=th* ; *gr*, *dr*, *br*, *=d* ; *zl=d*.

V. The following consonants can be prefixed to others and are all silent:—*g*, *d*, *b*, *m*, *k*. Thus: *g* to *ch*, *ny*, *t*, *d*, *n*, *ts*, *zh*, *z*, *y*, *sh*, *s*: *t* to *k*, *g*, *ng*, *p*, *b*, *m* : *b* to *k*, *g*, *ch*, *j*, *ny*, *t*, *d*, *n*, *ts*, *dz*, *zh*, *z*, *r*, *s* : *m* to *g*, *j*, *ng*, *d*, *dz*, *zh*, *z*, *r*: *h*, to *kh*, *g*, *chh*, *j*, *th*, *d*, *ph*, *b*, *ts*, *dz*. *Tb* and *Db* can also be prefixed to any consonant and are then silent : they are also silent when occurring together.

VI. Aspirated consonants are pronounced as simple ones.

VII. All the peculiarities of spelling are sounded in some province or other.

VIII. Important peculiarities are *g*, *d*, *b*, when final in Ladákh=*k*, *t*, *p*: also final *s* is always heard in Ladákh. Final *l* is silent in Tsang. *Lh* is often sounded as *hl*. *N* before *p* and *m* often=*m*. Final *s* in Lhásа=*i*. Final *d* (silent), *n* and *l* (silent) modify preceding *a*, *o*, and *u* into *ä*, *ö*, *ü*.

IX. Both vowels of a diphthong are sounded.

X. Final *h* in compounds often=*n*, but is properly silent—(e. g., *dgehdun*=usually *gendun*, but is properly *gedun*).—*R. C. Temple: London.*

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360. Panjab.—Some military corruptions of English.—

(1). *Santar* for *centre, i.e.*,—the spaces between the lines of pickets in cavalry stable.

(2). *Ashtáp* for *staff:* the space reserved between the lines of three troops, or half a cavalry regiment.

(3). *Dé-sardár* for *day-sardár*, the officer on duty for the day (and night): "The Officer of the day."

(4). *Gárd gárd* is used as the *plural* of *guard*, thus "*gárd gárd rait hwíl:* all the guards right wheel."

(5). *Hukmdar* for *who comes there?* The sentry's challenge.

(6). *Frant* for *friend:* the reply to the sentry's challenge.

(7). *Patraund* for *patrol*.

(8). *Gat kangan* for *good conduct.—Ghulám Hussain Khán: Kasúr.*

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361. **India.—Military technicalities—Derivations.**—Can any one give a reasonable origin for *urdí* or *wardí*, the trumpet sounded after gun-fire? Or for *táp*, the trumpet sounded just before gun-fire?—*Ghulám Hussain Khán : Kasúr.*

362. **Panjab—Lahore dialect.**—The following important inversion of the palatal and cerebral *r* is frequently to be observed in the mouths of the people of Lahore. Thus they say, घोरा for घोड़ा, a horse: गरवी for गड़वी, a water-pot; and, on the other hand, याड़ for यार, friend. —*Ghulám Hussain Khán : Kasúr.*

363. **Panjab—Name for Venus—The Morning Star.**—A common name for the planet Venus or the Morning Star is in the Panjáb Tapú Tárá, the Galloping Star, from its quick movement.—*Ghulám Hussain Khán : Kasúr.*

HISTORY.

364. **Panjab—Chiragh Shah—Saidan Khan.**—See Vol. II, notes 531 and 1019. Mr. Delmerick is quite right in his note. The full name of this Chirágh Sháh is Chirágh Chand Sháh.—*Ghulám Hussain Khán : Kasúr.*

365. **Panjab—Chamba—A chronicle of Chamba.**—Continued from Vol. IV, note 291.

When Rájá Udai Singh was replaced on the throne, Ugar Singh fled to Jammún, where he entered the army of Rájá Dhrup Deo as a private soldier, and without disclosing who he was.

One day as he was returning home from his ablutions in the river Taví, a furious elephant met him, but he threw his earthen pitcher at him with such force that the animal hesitated. This gave him time to draw his sword, and when the elephant came at him again, he cut off his trunk at a blow! When the Rájá heard of this he sent for him, and feigning anger, demanded of him his previous history, and so on. After fencing a while Ugar Singh told him who he really was. On this he was shown every attention.

Soon afterwards the report of the death of Udai Singh reached Jammú, and Dhrup Deo despatched Ugar Singh with troops to recover his principality. This he succeeded in doing in 1719 *A. D.* But he was haunted by the ghost of Udai Singh, and built two temples—one at Udaipur and the other at Chambá—to appease him. The expenses were met by a small increase in the land-tax, which has been levied ever since!!

All this while Dalíl Singh, the real heir to the Chambá throne, was living peacefully in Dúgar, but Ugar Singh judged it best to have him imprisoned, and did so through the agency of the Muhammadan Governor of Lahore. However, as soon as he came to man's state, he managed to ransom himself, and to get into the good graces of the Governor, who gave him help to recover his principality. Ugar Singh fled before him, and the Mughal troops destroyed the bridge over the Rávi, and set fire to the town of Chambá. In his subsequent wanderings in the Ugarwálá district Thálá Rání shot him in the thigh, and the field in which this happened is still kept fallow! Ugar Singh never recovered from his wound, and died at Fauj Sulaimání, in Kángrá, in 1724.

Dalíl Singh became Rájá of Kángrá in the same year, the two sons of Ugar Singh, Uméd Singh and Sher Singh, being obliged to fly to Basólí.—*W. Buchanan : Gujrát.*

NUMISMATICS.

366. **Ceylon—Ancient Roman Coins at Anuradhapura.**—While carrying out some excavations near the Lankarama Dagoba at Anuradhapura last year, I turned up a copper coin which appeared to me to be different from any that I had seen. I sent it to the local authorities, who could make nothing of it, but named two Sinhalese sovereigns to whose reign it might possibly belong. I ventured to doubt its Sinhalese origin, as there were faint traces of letters on it, which were certainly neither Sinhalese nor Tamil; so I sent it to England for an opinion. I have received the following identification of it from Mr. Grueber, of the British Museum:—

"Copper coin of Theodosius I, struck *circa. A.D.* 385 at Heraclea. *Obverse:* Bust of Theodosius, 'D. N. Theodosius P. F. Aug.' *Reverse:* Roma seated, 'Concordia A. U. G. G. G.,' which means—D. N., *Dominus Noster;* P. F., *Pius Felix; Concordia* A. U. G. G. G., concord of the two Emperors, East and West."

The extreme interest of finding such a coin in such a place is too apparent to need further comment. A reference to Tennent's *Ceylon*, vol. I, p. 566 (Ed. 4) will show that Roman coins were introduced into Ceylon by the Greek merchant Sópatér, about a hundred years subsequent to the date at which this coin was struck.—*S. M. Burrows : in the Ceylon Observer.*

BIBLIOGRAPHY.

367. **Persia—The History of the Uzbeks under 'Abdullah Khan bin Iskender Khan.**—In Schefer's *Chrestomathie Persane*, Paris, 1885, Vol. II, page 216, will be found mention of a his-

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tory of 'Abdúllah Khán, "the 11th prince of the Shaibání dynasty, who succeeded his father Iskander Khán in *A.H.* 978, and died *A.H.* 1004." 'Abdúllah Khán was born in *A. H.* 940. M. Schefer states, without mentioning his authority, that "*Sa vie a été écrite par le molla Tenech de Boukhara, sons le titre de 'Abdallah Namèh* عبدالله نامه *on Sahifèhi Chahy* صحيفه شاهي (*la page royale*)."

The History of 'Abdúllah Khán by the Háfiz Tanish *bin* Mir Muhammed al-Bukhárí is in my possession. Its initial line is

نوهر جواهر حمد بيغايت نثاركر پاس والاساس

Its title is thus given :—

نام نامي واسم شامي انرا بتابر تائيد نامتناهي الهي شرف نامه شاهي نهان

This is further accentuated by a quatrain which follows, the last two lines of which I copy here, in which the numerical value of the letters in the title are shown to give the date when the work was composed, *viz.*, 992 *A. H.* چه عجب * *

كزلبى تاريخ تمام نامش خامه تحرير شرفنامه شاهي فرمون

M. Schefer's titles for this work do not any where occur in my text, which is divided into a *Muqaddimeh*, two *Maqállehs* and a *Khátimeh*. The *Muqaddimeh* treats of the descent of *'Abdúllah Khán* from Núh *bin* Yáfis; *Maq.* I is on princes of his dynasty who preceded him, and on his own life prior to his accession; *Maq.* II concerns his sovereignty; and the *Khátimeh* is on the nobles, *'Ulamá*, &c., of 'Abdúllah Khán's reign.—*Sidney J. A. Churchill*: *Tehrán.*

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368. Panjab—Folklore—Qissa Kamrup.—By Ahmad Yár; published at the Qádirí Press, Lahore, in 1881, pp. 72, 8vo. It is an original work in rough Panjábí verse. It relates the loves of Kámrúp, son of Rájá Rájpatí of Udénagar, and the Princess Kámlatán.

The Prince Kámrúp, the son of Rájá Rájpatí, of Udénagar, who had been locked up in a palace in accordance with the prophecies of astrologers, saw in a dream that he and the minister's son went into a garden, where were the Princess Kámlatán and her attendants, and that he and the princess fell in love with each other. When he awoke he started of with the minister's son to find her across the ocean, and was wrecked off the city of Indrávatí, ruled over by a princess named Ráwtí, who fell in love with and married Kámrúp. Here Sháhparí, a black fairy, fell in love with him, but he was saved from her by a demon named Sádhú Déo. One day he told the story of the Princess Kámlatán and his dream, whereon the demon allowed him to go in search of her. On the road he fell in with the minister's son again, and they journeyed on together, and met Dhantar Baid, the miraculous leech, whom they sent to find out Kámlatán. The leech found her, and told her Kámrúp's story, and on this the Princess told him how she had had an exactly similar dream. So they were happily married in the island of Sarandip (Ceylon), the Princess' home.—*R. C. Temple: Loudon.*

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369. North-West Provinces—Folklore—Majmu'a Qissas.—A collection of tales, anonymous, no date. Published at the Nawal Kishor Press, Lucknow, 48 pp., 8vo. It consists of five separate tales.

(*a*). *Qissa Sháh Rúm*: Story of the King of Rúm or Asia Minor, in 11 pp. in elegant Urdú verse. It relates the story of a King of Rúm, who was punished by God for scoffing at the verse in the Qurán, which says—"Thou (God) magnifiest whom Thou wilt, and whom Thou wilt Thou dost abase," and pardoned after twelve years.

One day a King of Rúm, puffed up with his pride of strength and splendour, came across the passage in the Qurán—"Thou magnifiest whom Thou wilt, and whom Thou wilt Thou dost abase," and laughed at it. Soon afterwards, out hunting, he met a beautiful deer, and he went after it alone. It led him a long way and then vanished, but it had led him into the territory of China (Chín). At that time the people were in search of a robber who had done much mischief, and coming across the King, fixed upon him as their enemy, and the Emperor ordered his hands and feet to be cut off. Then he remembered the verse in the Qurán and repented, whereon God forgave him. After his hands and feet were cut off, he was made tutor to the Princess of China on account of his learning, and taught her the Qurán. When he reached the same passage he smiled, which made the Princess oblige him to explain his story. On learning who he was, the Emperor married him to his daughter, and his hands and feet, which had been all this while in charge of Khawájá Khizar, were restored to him. He was then miraculously transported to the spot whence he had disappeared twelve years before.

(*b*). *Qissa Jamja Bádsháh*: the Story of King Jamja, by Shekh Ahmad 'Ali. It relates a miracle attributed to Christ in restoring to life King Jamja who had been dead 100 years, and who became and died a Christian. It is in 11 pp., in elegant Urdú verse.

Once when Christ was in the desert there fell a heavy rain for seven days, and Christ espying a fox peeping out of its hole, said—"Foxes have holes, but a prophet hath not where to lay his head." Near the spot was a skull lying, and the skull said—"I am the skull of King Jamja, a

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mighty monarch of my time, slain by God for my idolatry." Christ on this gave him life, and he lived on a good Christian for 70 years.

(*c*). *Qissa Sheikh Mansúr:* The Story of Sheikh Mansúr (founder of the Súfís), by Ahmad, first published in 1881, in 10 pp., of elegant Urdú verse. It relates the well-worn tale of this ascetic's saying "*an' al-haqq*, I am true," but which may be read as meaning "I am God," and his being beheaded for it by the Khalífa (Al-Muqtádir Bi'llah). This story says that the sword which beheaded, cried out also "*an' al-haqq*."

(*d*). *Qissa Saudagár Bachchá:* The Story of the Merchant's Son, by Shah Rahmán, first published in 1881. It is in elegant Urdú verse, in 9 pp. It is the same story as *Qissa Siyáh Posh* (see No. 1).

(*e*). *Qissa Máhígír:* The Story of the Fisherman Ghafúr, first published in 1881. It is in elegant Urdú verse, in 10 pp. It relates that a King fell into (illicit) love with a young fisherman, with whom his own daughter also fell in love. The Princess has another lover who dies for her, and the Princess, finding at last a true lover, dies with him, and they are buried together in one grave.

A certain King fell in love with a young fisherman and ordered him to attend Court. Here the King's daughter saw him and fell in love with him also. So the fisherman passed his days in the court, and his nights with the princess. While this was going on, another man saw the Princess, and falling in love with her, used to stand staring at her palace like a madman. The fisherman had to supply a fish's heart for the King daily, but one day the Princess would not let him go, and said she would find a heart for him. So she sent a tray and a knife to her mad lover outside to get the heart, but he cut out his own heart and died. The heart was taken to the King, and on the table it said—"Thou hast not fulfilled thy promise, nor hast thou given up thy fraud, and tyranny, and oppression," on which the King ordered it to be placed in the street, that some one might explain what it meant. The poet Sheikh Sa'adí passed by and said to it—"Being a lover thou shouldst suffer in silence." The poet then explained to the king what had happened, and when the Princess heard of it she died of grief, and was buried in her lover's grave.—*R. C. Temple: London.*

370. **North-West Provinces—Folklore—Qissa Agar o'Gul.**—The story of Agar and Gul, by Nasír, published in 1880 at the Nawal Kishor Press, Lucknow. It is a versified adaptation, in a high-flown style of Urdú, of a Persian work of the same name. 61 pp., 8vo. It relates the loves of Gul, the Prince of the Jinns, and Agar, the daughter of Khushhál, *wazír* of the city of Khashkhásh, a girl of a strong and masculine temperament, who is with difficulty persuaded at length to marry her lover and live like a woman.

In the city of Khashkhás there was a King named Mansúr, who had a *wazír* called Khushhál, but they had no issue, till they met a *durvesh*, who gave them an apple each to eat. After which the King begat a son named Lál, and the *wazír* twins, boy and girl, named Mahmúd and Agar. The boys were spirited away by a Jinn called Lál Déo, and the girl, who was of a masculine temperament, succeeded to the throne as Prince Agar, in which capacity she subdued forty Kings and, having learnt the art of a *jogí*, the Jinns also. She further learnt the art of flying through the air. Meanwhile Prince Lál was living comfortably with Lál Déo, who had married him to a lovely fairy named Máhparwar, and so was Agar's brother Mahmúd, to whom the Jinn had married his own daughter, the Fairy Gulnár. One day the Prince Gul, son of Lál Déo, met the Princess Agar, dressed as a man, at the *jogí's* hut, learning the art of magic, and wanted to make her his wife, but she altogether declined to become anybody's wife. Eventually it was agreed upon between the parents that if Lál Déo should deliver up Lál and Mahmúd to their parents, the Princess Agar should be married to Gul. After much trouble Agar was persuaded to agree to this, and to dress and behave as a woman.—*R. C. Temple: London.*

NATURAL HISTORY.

371. **Ceylon—Crows and their habits.**—One evening, on leaving the sea-front of my house, a young crow hopped up to me, looked up in my face, cawed, and kept its mouth open. Thinking it was a pet-bird which had strayed, I picked it up, took it indoors, and asked the servants to try and feed it. I then went out again bareheaded, when a crow, no doubt one of the parent-birds, which had seen my act, swooped down and pecked me with great force on the top of the head. I went inside to direct that the young bird should be brought out and liberated, and the moment my head was out of doors again, there was a swoop and a stroke of increased vehemence, I then deemed it prudent to put my hat on. This, however, did not save me from the vengeance of the crow in which the maternal instinct was so strong. There was a third swoop, and the beak of the fierce creature nearly punctured the skin behind my ear. The whole thing would have been ludicrous, but for the danger that the enraged bird might injure my eyes, and so I left parent and baby crows and their friends to their own devices. The young one had by this time been restored, and as soon as it was seen, what a chorus came from the caucus of crows!

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Interpreted, the cawing, no doubt, meant:—"Here is our little one, our baby, the delight of our eyes, the monster who stole it having been punished into making restitution! Hurrah!" I may say for myself that when the young bird so obviously threw itself on my protection, having had no experience of human kind, there was no crow in sight. But the rapidity with which the air became filled with them and their cries was wonderful. Catch me picking up a young crow again! This one had doubtless been blown down from its nest in one of my cocoanut trees, the presence of such a nest being utterly unsuspected. Crows seem to build anywhere, and the poor collection of twigs they bring together seldom attracts attention.—*Ceylon Observer.*

[I once at Bassein, in Burma, saw a gardener so persecuted by swooping crows that he had to leave off work. The reason of the action of the crows was, that a native in the compound—*not* the gardener—had robbed one of their nests. In that case the crows had unquestionably made a mistake in identity.—*R. C. Temple.*]

372. **Ceylon—Burma—Coloured rain—Fish showers.**—In 1884 a correspondent wrote as follows to the *Ceylon Examiner*:—

"On the 14th August, at about 3 P. M., and on the 15th August, at 1 P. M., we had a shower of rain. Strange to say the drops were of a perfectly yellow colour, and the clothes put out to dry opposite the Court-house at Gompola were stained with yellow. A yellow crust remained on the clothes, and the washermen were obliged to wash them again. The people could hardly believe this strange phenomenon until ocular demonstration of it was afforded them.

I enclose a piece of paper on which the crust mentioned has produced the yellow colour indicated."

On this the Editor remarked:—

"The enclosed piece of paper contained a few stains of an orange colour, brighter in appearance than *hemeleia vastatrix*. A friend to whom we referred, writes:—'I examined the stain. It is a minute vegetable substance from microscopic *algæ* or sea-weed, which frequently colours water, and is the cause of red snow found in the Artic regions. The Red Sea, I believe, derives it name from similar red weeds. About 14 years ago I wrote to the *Ceylon Examiner* of a shower of blood rain in Galle, which astonished the folks there. I saw distinctly by drops, and after collecting some, found minute vegetable substances of a reddish colour." [Matter from the sea and large rivers is not infrequently, during the monsoon, thus carried up into the clouds, and again deposited on the surrounding lands. In 1875 I witnessed a shower of fish at Bassein, in Burma, and after a heavy fall of rain, lasting some hours, all the puddles in the fields and roads and roadsides were filled with minute fish, mostly alive.—*R. C. Temple: London*].

373. **Singapore—Java—Breeding pearls and bacteria in Rice.**—The first volume of the *Transactions* of the Straits Branch of the Royal Asiatic Society contained an article from my pen, on the subject of breeding pearls, which excited, I am afraid, some discussion, though, if quotation be any sign of interest, the notice it received from the press was satisfactory. The late Frank Buckland inserted the article bodily in *Land* and *Water*, and the late Mr. Darwin did me the honor to write to me about it. I have since come across a paragraph translated from the Batavia *Dagblad* of 17th April, 1884, which seems to point to a solution of the mystery. It states that a Dr. Lacerda, a Brazilian gentleman who has received 75,000 francs from his Government for discoveries regarding snake-bites, and is now engaged in researches upon *beri-beri*, deems that *beri-beri* arises from bad rice, and believes that in such rice he has found the same bacteria which he had detected in the blood of *beri-beri* patients. It all depends, however, on this belief becoming a certainty. It strikes the *Dagblad* that one fact tallies with his hypothesis, *viz.*, that *beri-beri* so often appears on premises where large stocks of rice have been kept for a long time, and where little supervision has been sometimes exercised over boiling that grain. "The animalculæ die at a temperature of 60° centigrade according to Dr. Lacerda. Among the pupils at the native Veterinary School at Samarang, *beri-beri* several times broke out, until the home was rebuilt, upon which the disease disappeared. Unless we are misinformed, adds the writer, these young men took their meals together, but now they board with natives. If this be the case, Dr. Lacerda would certainly find it remarkable."

Now if animal life really exists in dry rice, the nibbled look of the end of each grain when kept with pearls would be accounted for. It still leaves the alleged formation of the pearls a mystery. There is sufficient evidence of their being actually found in Singapore, to hang a man, were the same evidence produced in a case of murder; and that, after all, is, conventionally, the nearest approach we can make to absolute proof. I trust that the subject will not be lost sight of.—*N. B. D.: in Straits Notes & Queries.*

BOTANY.

374. **India—Medicines—Abies excelsa.**—This tree was introduced into India from Europe.

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The resinous exudation from the stem is used as a stimulant and rubefacient, and always in the form of a plaster.—*G. Watt: London.*

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375. **Kashmir—Himalayas—Medicines—Abies webbiana—Talispatra—talisadya—Churna—Birmi.**—The *abies webbiana*, vernacular names: *palúdar*, *réwarí*, in the Jhelam Valley; *bádar*, Kashmírí; *rag*, *ré*, *tósh*, *spun* and *pun* in the Himálayas is a lofty evergreen tree found on the Himálayas from the Indus to Bhútán at an altitude of 7,000 to 13,000 feet.

An important medicine known as *talispatra* is made from its leaves, and about this medicine there is conflicting evidence. The dried leaves of the *abies webbiana*, called *talispatra* in Hindí and Bengalí, and *talisapatra* in Sanskrit, are regarded as carminative, expectorant, stomachic, tonic and astringent, and useful in phthisis, asthma, bronchitis and catarrh of the bladder. The powdered leaves are often given along with the juice of *adhatoda vasica* and honey, and a confection called *talisádyá chúrná* is prepared from the *talispatra* along with pepper, ginger, bamboo manna, cardamoms, cinnamon, and sugar. *Talispatra* also enters into the preparation of numerous complex prescriptions. The earlier writers on Indian Economic Botany say that *talispatri*, *talispatra* in Dakhaní and Hindí, and *talisha vidara* in Sanskrit, are vernacular names for the dried leaves of the *flacurtia cataphracta*, the *paniyála* of Bengalí. But all the specimens I have examined of *talispatra* as sold in native druggist's shops in Bengal have invariably been the leaves and twigs of the *abies webbiana*. It seems strange, however, that a writer like Dr. Ainslie should have mistaken leaves of the *abies* for those of the *flacurtia*, and I should like more information on the subject.

It is probable that the dried leaves of several plants, according to the parts of India where met with, received the name of *talispatra*, provided they are found useful in the treatment of coughs. Hindú doctors are said to use an infusion of *talispatra* in Bihár for hoarseness, and the *birmí* or *talispatra* of the druggists of Bombay consists of the leaves and young shoots of the *taxus baccata*. Again, the description of the *talispatra* in old books on Indian medicinal plants would agree very well with the leaves of a *cinnamonum*, much better in fact than with those of an *abies*. *Talishapatri* is also said to be the Tamil and Telugu name for the *cinnamonum tamala*.

The whole question is well worth further investigation, and I hope it will be taken up.

Hakíms affirm that the gum of *abies webbiana* mixed with oil of roses will produce intoxication, and they use the mixture externally for headache, neuralgia, &c.—*G. Watt: London.*

376. **Bengal—Medicines—Abroma augusta.**—Its vernacular name is *ulat kambal* in Bengal, and it is a small bush widely spread, in a wild or cultivated state, throughout the hotter parts of India.

The bark of the root is an emmenagogue, which does not appear to have received the attention it deserves. It has been recommended in the treatment of dysmenhorrœa.—*G. Watt: London.*

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377. **India—Medicines—Poisons—Abrus precatorius—Indian Liquorice Root—Rati—Gold Smiths' weights—Abric acid.**—Its vernacular names are *gunchí*, *ratí*, *chirmití*, Hindí; *gunjá*, *ghungachí*, Maráthí; *niaspatí*, Népálí; *kunch*, *gunch*, *chunhatí*, Bengali; *gunja*, *krisha*, *nala*, *kaka*, *chinchí*, Sanskrit; *'ainu'ddak*, Arabic; *chashma-i-khurus*, Persian; *gundumaní*, Tamil; *ghurighenja* Telegu.

It is a beautiful climber met with all along the Himálayas, ascending to 3,000 feet, and spreading through the plains of India to Ceylon and Siam. It has three principal varieties: rose-coloured flowers, red seed and black eye; dark flowers, black seed and white eye; white flowers and white seed. The seeds are used by goldsmiths for weights; eight seeds or *ratís* make one *másha* 12 *máshas*, one *tóla*.

The seeds are used in native medicine, and if powdered and injected into the blood, are fatal in about 24 hours. A lotion prepared from the ground-seeds has also been recommended in the treatment of a certain eye disease in order to produce advantageous purulent inflammation of the conjunctiva. In native practise the seeds are "used internally in affections of the nervous system and externally in skin diseases, ulcers, and affections of the hair." They are pounded and made up, with mercury, sulphur, *nim* seeds, hemp leaves, and cotton seeds, &c. In such a combination may be rendered inert, but it seems a dangerous practice to apply them to ulcers or other sores, since it has been proved repeatedly that a hypodermic injection of the powdered seed is absolutely fatal. In fact, this injection is only too frequently resorted to in India for criminal purposes, either to destroy human life or that of cattle. Dr. Warder, experimenting with the poisonous property of the seeds, found that half a seed rubbed down with a small quantity of water and injected into the thigh of a full-grown cat produced fatal effects in 24 hours. He succeeded in isolating an acid, which he called *abric acid*, which proved, however, to be non-poisonous. While the seeds used in this manner are highly poisonous, it is remarkable that, when boiled, they may be eaten, and in fact are reported to constitute an article of food in Egypt!

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The root also is used in native medicine, and is used as a substitute for liquorice, but there is a considerable difference of opinion as to its suitability for this. Liquorice root, however, is largely imported into India, and extensively used in native medicine, and probably often sold under the same vernacular name as that given to the *abrus* root.—*G. Watt: London.*

PROVERBS AND SAYINGS.

378. **Panjab—Proverbs of the Hushiarpur district.**—Continued from Vol. IV, note 314.

(140). *At na bahótá bólná, at na bahótá chup;*
At na bahótá méghlá, at na bahótá dhup.
It is not good to speak too much, to be too silent,
To be too cloudy, to be too sunny.

(141). *Málí bhalá méghlá, dhobí bhalí dhup;*
Badí bhalá bólná, chóran bhalí chup.
A gardener prefers clouds, a washerman prefers sun;
A slanderer prefers talking, a thief prefers silence.

(142). *Chét Bisákh bhawen,*
Jéth Hár sawen,
Sáwan Bhádon naháwe,
Assu Katak thórá kháwe,
Magar Póh jape,
Mágh Phágan tape.
In the months of Chet and Bisákh move about,
In Jéth and Hár sleep,
In Sáwan and Bhádon bathe.
In Assu Katak eat little,
In Magar and Póh take your fill,
In Mágh and Phágan, warm yourself.

(143). *Sau men phulí hasár men káná;*
Sab te khótá ainchótáná:
Ainchótáne karí pukár;—
"Main bili te manihár!"
One with a cast in his eye is equal (in deceit) to 100 others, a one-eyed man to 1,000;
The worst of all is the squinter:
But says the squinter;—
"I acknowledge defeat from him with cat's eyes!"

(144). *Raje kam na áunde, nái, kutte, báj.*
Bhukhe kam na áunde, bail, mahájan, ráj.
A barber, a dog, and a hawk, are useless when sated.
A bullock, a trader, and a king, are useless when empty.

(145). *Tine kam kuballe:—*
Bin hathiáron kardá halle,
Nange pairin paindá challe,
Ran matiár nún ptóke ghale.
These three things are unadvisable:—
To attack without arms,
To go a journey with naked feet,
To send a young wife to her parents.

(146). *Amb phale, pat rakhe, móhú phale pat kho:*
Jo nar unko chakhde un kí pat kyá ho?
A mango fruits and keeps its leaves, a mahwá fruits and sheds its leaves:
Whoever tastes it, (*i. e.*, spirit distilled from the *mahwá*) what respect remains for him?

(147). *Mund mundrí tin gún:—*
Ghar dí fikr na hóe;
Bégárí pakre nahín;
"Bábá" kahe sab kóe.
There are three benefits from shaving the head (*i. e.*, becoming a fakír:—
No anxiety about a home;
No liability to seizure for forced labour;
and every one calls you "*Bábá* (Sir)."

(148). *Unt, jawáhan, bakri, chauthá gádíwán;*
Chár mih na mángde, bháwen parlo jáe jahán!
The camel, camel-thorn, and goat, and fourthly the carter;
These four want no rain, even if the world should come to an end!

(149). *Sáwan ban hariánwale, suke jawáhá;*
Sab na man sarassá hai; rówe, juláhá.
In Sáwan the forest is green, and the camel-thorn dries up;
Every one's heart is glad; and only the weaver laments.

(150). *Mágh mahélá, Chét ghí, Sáwan tel charáe;*
Assú khír khulá ke, jeh bháwe teh já!
In Mágh (give your horse) a ball of *másh* and *gúr*; in *Chét*, *ghí*; and in Sáwan give him oil.
In Assú give him rice and milk, and then go wherever you wish.—*J. Montgomery: Hushiarpur.*

379. **North-West Provinces—Hindi Proverb.**—

Jáe lákh, rahe sákh.
Let the *lákh* go and honor remain.

The story goes, thata Baniyá had hoarded up in a cellar a *lákh* of rupees' worth of *ghí* for a rise in price, but the neighbouring Rájá heard of it and ordered him to produce it. The Baniyá denied the possession of it, and when he found that the Rájá intended to find it, he got his servants to flood his cellar with the water of the Ganges which flowed by his place. So that the *ghí* was washed away, and he consoled himself with the avove remark.—*W. J. D'Gruyther: Kasauli.*

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BOOK NOTICES.

380. **Myths and Myth-makers.**—By John Fiske : Boston ; Houghton, Mifflin and Co.

The full title-page of this now popular book—" Myths and Myth-makers, Old Tales and Superstitions interpreted by Comparative Mythology"—has an ominous sound about it, especially since the whole method of the philological school of comparative mythologists has become so much discredited of late. Nor is confidence restored by the statement in the preface :—" I have not attempted to review otherwise than incidentally the works of Grimm, Müller, Kühn, Bréal, Dasent, and Tylor; nor can I pretend to have added anything of consequence, save now and then some bit of explanatory comment to the results obtained by the labour of these scholars, but it has rather been my aim to present these results in such a way as to awaken general interest in them." Now it is the writings of Professors Max Müller and Kühn, as the chief exponents of what is known as the philological theory of comparative mythology, that are so very " unsafe ;" and the ideas that the general reader will imbibe, under their guidance, regarding the genesis and life of folklore, are not likely to become any "safer" by undergoing the process of being made popular.

The " Origin of Folklore" is the title of the first subject which the author discusses, and a glance over this wil sufficiently inform us as to the line of argument he has pursued, and the manner in which he proposes to trace Folklore to its source. With him " Folklore" and " Folktale" are apparently synonymous, and folktales are the *débris* of native myths. Everything is traceable to a myth about the sun or the moon or the elements. Mr. Fiske is, in fact, a follower of Professor Max Müller, and believes that the names of the actors and heroes in legends, myths, and folktales, enclose the secret of their origin. To our mind this is an exceedingly unsafe criterion, and dependent at the best on etymologies, which are, to say the least, doubtful, and far from being conclusive. To limit, in the first place, folklore to folktales forces us to treat such matters as proverbs, customs, and beliefs, as the *débris* of folktales, just as Mr. Fiske would treat folktales as the *débris* of myths, and myths as the outcome of " an unlimited capacity for believing and fancying." Now, to our thinking, folktales are only a portion of folklore, and to seek therefore a special origin for folktales apart from the rest of folklore, is to treat the subject piecemeal—always a most unsafe proceeding. The rest of the theory, besides being capable of proof only by a process that is indecisive, is based on a notion that has not yet been proved to be correct, *viz.*, that the power of imagination of the ancients was unlimited. Why should the untutored man of antiquity be held to be endowed with a finer fancy than his modern cultivated descendant? The fact is, that the cultured imagination of the modern student, fascinated by the beauty that *he* puts into an ancient myth, has led him to lend his savage forefathers a mental capacity they never could have possessed. The "Max Müllerian" theory contains indeed three fatal errors ; it treats a part of the subject as the whole of it ; it rests upon an uncertain and highly disputable basis ; and it invests the savage with mental capacities of civilized and indeed, cultivated man. If the cravings for ascertained truth, now so strong in the scientific student, are to be satisfied, some other plan for explaining folklore must be adopted, and Comparative Mythology, after a fair trial may be looked upon as played out. Mr. Fiske says that, the once fashionable theory of Euhemeros is dead beyond recovery, and he must forgive us for saying that the days of its successor are already numbered, and that before long the Philological Theory of Comparative Mythology will itself be counted as among the slain !

Having so far expressed ourselves as to the general tenor of Mr. Fiske's work, and our ideas as to the value of the theory to which he is devoted, we have nothing but admiration for the manner in which he has put it before the reader. Whether his conclusions are warrantable or not, his ideas are clearly expressed, and each portion of his book put together with a skill that has won its reward in the popularity of his series of short essays.

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381. **Centenary Review of the Asiatic Society of Bengal.**—From 1784 to 1883. Published by the Society. (Calcutta : Printed by Thacker, Spink and Co., 1885). 8 vo. Part I., History of the Society, by Dr. Rajendralal Mitra, *LL. D.*, *C. I. E.*, pp. 195. Part II., Archæology, History, Literature, &c., by Dr. A. F. Rudolf Hoernle, pp. 216 and ciii. Part III., Natural Science, by Babu P. N. Bose, pp. 109 and xcvi. With Proceedings of the Special Centenary Meeting, pp. 20.

" A hundred years have elapsed—a century of arduous and unremitting labour—and the time has now arrived for a review of the progress made and of the services rendered to the cause of literature and science by the Asiatic Society of Bengal since its foundation." Such are the opening words of the valuable volume before us—a volume which we owe to the united labours of Dr. Rajendralal Mitra, Dr. A. F. Rudolf Hoernle, and Mr. P. N. Bose, and which will be received with gratitude by all who take an interest in India and in Oriental studies generally. The Asiatic Society of Bengal may indeed be proud of what it has accomplished since the days of its foundation, and its centenary festival could not have been celebrated in a more fitting manner than by placing before the world a record of the names and labours of its distinguished members, who—few of them trained to be scholars or Orientalists by profession—have opened up new fields of inquiry, have made discoveries which must ever rouse the grateful admiration of later generations, and have laid the foundations of many branches of study, which, thanks to their genius and painstaking toil, we are prosecuting with ease, and with some hope of completing the building designed by them. But there was another, if we may say so, more practical reason why such a record, as has now been presented to us, should have been written. The *Researches*, the *Journal*, and the *Proceedings* of the Society fill, we are told, no less than 103 volumes. " These 103 volumes represent, roughly speaking, a total of 50,000 pages of closely printed matter, replete with innumerable essays, papers, monographs, and notes of great interest." By most men these volumes can be consulted only in one of our large public libraries ; and a scholar interested in any particular subject, in coins or inscriptions, language or literature, manners or religion, geology or geography, &c., even when within reach of one of the centres of learning, has had to search through

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many volumes in order to ascertain what, or where, or whether anything had been written on it in this Society's journals. Such search, if not rendered altogether unnecessary, has now been at least greatly facilitated by this *Centenary Review*.

382. Ancient proverbs and maxims from Burmese sources, or the Niti Literature of Burma, by James Gray, London: Trübner and Co.

This is a rendering of the four popular *nitis* of Burma, or *nidhis* as the Burmese prefer to spell it. These are *Lókanîti*, *Dhammanîti*, *Rájanîti*, and the *Suttavaddhananîti*,—*i. e.*, in the Páli form of the words. The immense popularity of these imported works, for they are strictly such in Burma, specially of the first mentioned, makes it of some importance to have English translations of them, and we therefore welcome this little book. Mr. Gray's introduction, however, has not much to say as to the date of the importation of the *Niti* literature of India into Burma, nor of its subsequent history there: and, to say the truth, very little as to this is known at present, or is likely to be known for a long while to come.

We are glad to observe that the author has the Páli texts, of which he now gives only the translation, in preparation. The texts that circulate commonly in Burma, always or nearly always in connection with a gloss in the vernacular, are very far from being correct, and a well-collated and carefully prepared text would be a valuable addition to our knowledge of Páli.

Mr. Gray has been at some pains to collect all the parallel passages in the various *nitis*, and also in his notes to give passages from the Indian classics which indicate the sources whence many of the *niti* aphorisms were drawn. The Burmese glosses of course show the manner in which the people of Burma have assimilated Indian ideas, while borrowing their religion, better than do the Páli texts; for, even if it be granted that these last are taught along with the glosses, it is from the glosses that the Burmese get their ideas of the meaning of the texts. Useful, therefore, no doubt, as it is to give a rendering of the Páli for the benefit of English students, it would enable them to more clearly apprehend the workings of the Burmese mind if the text were accompanied by a rendering of the explanation of it as understood by the Burmese, as well as by parallel passages culled from the earlier Indian literature. At any rate this might be attemped with reference to the *Lókanti*; and in this connection we would note that a translation of the most pupular of the vernacular renderings of the *Lókanîti* was given by Captian Temple in the *Journal of the Bengal Asiatic Society*, Vol. XLVII, Part I, p. 239*ff.*, which has been overlooked by Mr. Gray.

---

383. Extracts from the Coran.—In the original with English rendering, by Sir W. Muir, *K. C. S. I., LL. D., D.C.L.*, 2nd Ed., Trübner and Co., London.

We take it that the object of this little work is to extract what of general religious morality is to be found in the *Qurán*—as we prefer to spell it—with the object of showing Christians and Muhammadans how far they can agree. Seeing how beautiful and attractive on such points the language of the *Qurán* often is, the learned and distinguished author conceived the idea of using suitable extracts from it as a book for schools, useful alike to both religions. This idea well deserved success, but he was met with such a weight of prejudice—from Christians against "teaching" from the *Qurán*, and from Muhammadans against "extracting" from so sacred a book—that he dropped it for many years. However, in 1880, he had the courage to take it up again, and to so far succeed as to reach a second edition in 1885. As a book the work is an admirable one, and let us hope that the victory over prejudice will be complete and final.

---

384. A Comprehensive Commentary on the Quran.—Vol. IV, by the Revd. E. M. Wherry, *M.A.*, London: Trübner and Co.

We are glad to observe that Mr. Wherry's very valuable work has reached its volume, fourth and last, which contains that "Complete Index" so much to be desired by all students of the *Qurán*.

This volume, which is, of course, conducted precisely on the lines of the former ones, fully keeps up the character of the work as a "comprehensive" commentary. We are sorry, however, to note that the slips still occur in the transliterations of Oriental words and names which have disfigured the former volumes.

---

385. The Mahabharata of Krishna-Dvaipayana-Vyasa;—Translated into English prose. Published by Protab Chandra Roy, Bharata Press, Calcutta.

The last instalment that has been issued of this extremely useful work is Part XXII, carrying us down to the commencement of Section 295 of the *Vana-Parva*. The translation has now attracted much favourable notice by the Press, both in this country and in Europe; and it is almost impossible to say too much in support of an undertaking which, in addition to making the contents of this interesting Epic available to students unacquainted with Sanskrit, is of the greatest practical use to Sanskrit scholars also, who, unable to find time to search the original text for passages that they require to look up, have now a quickly progressing means of ready reference being provided for them. The undertaking is one that involves a very heavy expenditure on the supporters of it, the Dátavya-Bhárata-Kávyálaya, or Society for the Presentation of the Bhárata; since, like all its other works, this translation is distributed almost entirely *gratis*, and it is therefore a pleasure to note, from the cover of Part XXI, that such munificent pecuniary support has recently been given by His Highness the Nizam, H. H. the Mahárájá Gaikwar of Baroda, H H. the Mahárájá Holkar, and their Highnesses the Mahárájás of Faridkot, Jeypore, Dhar, and Rewah. With such examples as these before them, we may confidently hope that the work is in no chance of languishing from want of recognition by the leading Native representatives of the country, whose ancient legendary history is thus being made so practically available for the researches of general readers all over the world. And we are glad to take this opportunity of recommending the general work of the Society to the support of patrons of literature in Europe and other countries.

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RELIGION.

386. Madras—Passion Play.—In 1855 at Awúr in Madras I saw a Christian Passion Play, which much reminded me of that still performed at Ober-Ammergau. I understood it to be a very old institution, and it attracted large numbers of native Christians.—*G. Woulfe: Banda.*

[Further information on this very interesting point will be most welcome.—ED.].

387. Ceylon—Buddhist belief and practise.—One Saturday morning while "eating the air" on the Kollupitiya shore, my attention was attracted to a procession of about thirty Sinhalese, men and boys, who were carrying something down to the sea-shore. Judging from previous observation, I suspected they were about to deposit some demon offerings on the sand, although that process seems to be generally performed during the night hours. On near inspection I found that the object carried was a large turtle which was tied, back downwards, to a stout stick, its legs being bound together and its head and neck hanging down. It was a heavy load for two men, and four were employed in carrying it on this occasion. The creature gave me the idea, especially on looking on its dull, expressionless eyes, that the process of carrying it about exposed, to the sun, had reduced its vitality to a low pitch. I was, therefore, not prepared for the activity it showed when liberated and placed within reach of the salt sea waves. Contact with the salt water seemed to have the same effect on the exhausted chelonian that the touch of mother earth had on the fabled opponent of Hercules, whom every fall re-vivified. When a few waves had dashed over the amphibious creature, it evidently felt at home in its second element, and padling into the breakers, it was soon lost to sight. Having myself once liberated a turtle which was sent to me from Kalutara as a present, from no higher motive than that I was not certain that it was really of an edible species, I was naturally curious to know the history of the present emancipation. The motives were as I suspected: a desire to avoid the sin of taking life, to gain the

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merit of the good deed, and, without being uncharitable, we may add, to obtain the *éclat* of having made a good deed to shine in this naughty world,—a deed which would atone for any amount of lying, cheating, and callousness as to human life, if that life lodged in an enemy. The leaders of the procession said they had purchased the tortoise from men who had brought it for sale. "Then why did you not kill and eat it?" The answer impressively given was—"That would have been a great sin." "But don't you eat fish?" Instead of the usual answer being given—"Fish are not killed, they are only taken out of the water and they die," the question was evaded. "Come now, you eat salt-fish in your curries?" A chorus of affirmatives was the response, the idea evidently being that the eating of salt-fish which other people had killed was quite a different thing to killing and eating turtle. I told them I could see no difference as to the sin: that if nobody ate fish, fish would not be killed. They evidently considered this an over-refinement and went away grinning, confident, no doubt, that the liberation of the turtle, for which they had paid, would cover a multitude of sins,—even the knocking on the head of a fellow being in a dispute about land or its produce.—*Ceylon Observer.*

388. **Panjab—Worship of working tools—Bali Raj.**—On the first day of the bright-half of Kártika (October) the Hindú handicraftsman does no work, but after worshipping Visvakarma, the divine artizan makes a *chauká* (a small spot made "sacred" with cowdung), and places his working tools on it after making a *tiká* (sacred symbolic mark) on them. He then makes them presents of flowers and fruits, and prostrates himself before them. He now waits until some generous employer visits him and allows himself to be stripped of all valuables about him. Some kindly persons will on this go to their workmen with some special little valuable article about them. After this he can resume work. This is called the working of Bali Raj.

The *Nirnáya Sindhú* quoting the *Bhairshya Purána* says that the *daitya* or demon Bali should be worshipped thus. A *mandala* or square should be made in the centre of the dwelling, in which is to be drawn a picture of Bali in five colours. This is then to be worshipped with offerings of rice (in whole grains only), flowers, incense, fruits, and a lamp. It also says that in the *Padma Purána* is a *mantra* or incantation to be used on this occasion. "O Bali Rája, adulation to thee to whom *daityas dánavas* have done obeisance! O enemy of India and foe of the immortals, take me to Vishnu!"

Alms are, of course, "profitable" on this occasion.—*W. Buchanan: Gujrat.*

389. **Kathiawar—Palitana—Shatrunjai.**—Shatrunjai (Pálitáná) is one of the most ancient and most sacred shrines of the Jain religion. It is described as the first of places of pilgrimage, the bridal hall of those who would marry everlasting rest: like our own sacred Iona, it is not destined to be destroyed even at the end of the world. Many and long are the tales that are told of fabled kings from every part of the land of the Hindús, who by austerities and religious services, rendered valuable by their performance on this sacred ground, have freed themselves from the intolerable load of their sins, and attained the blessing of liberation.—*Forbes's Rás Málá:* ed. *of* 1878, p. 6.

[Can any one unearth these legends for the benefit of those interested in folklore?—ED.].

390. **Panjab—Origin of Islam.**—Many Hindús believe that Muhammadanism is a form of the *Athawa Véda*, and many Muhammadans believe their faith to be a form of old Hinduism owing to a similarity between Hindú and Musalmán customs in India!—*Chaina Mall: Ambala.*

391. **Panjab — Sacred Bulls — Sands—Scapegoats.**—One reason why *sánds* or sacred (Brahmaní) bulls are let loose is that it is supposed that by doing so the owner transfers all the sins of his forefathers to the animal, which thus becomes a kind of scape-goat.—*Chaina Mall: Ambálá.*

SOCIAL CUSTOMS.

392. **Ceylon—Excommunication among the Tamils—Influence of high over low castes.**—In November, 1883, a Tamil carpenter at Jaffna complained to the Government Agent of the Northern Province that "the vallálas have prevented the washers and barbers from performing their professional services to the petitioner. That the distress occasioned by the clothes of females not being washed for the last twenty days is very great. The distress for want of washers and barbers is intolerable."

The vellálas (cultivators) form the largest of the three sub-divisions of the Vaisya or third of the Hindú order of castes.—*J. P. Lewis: Ceylon.*

393. **Rajputana—Tank—Udaipur—Jauhar—Traga—Chandi.**—In October last the *Pioneer* published the following account of an occurrence, an account of which was telegraphed to England, and excited considerable comment.

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"It would seem hardly credible that, in these days when civilisation has made such strides, human sacrifices should still obtain in a country like India. But such is apparently the case, judging by what has recently taken place in a village in Tánk territory, in Rájpútáná; and while reflecting with horror upon the tragic scene enacted there a few weeks ago, it is impossible not to admire the extraordinary courage, self-denial, and forethought of the two heroine who formed the centre of the tragedy. They were not drugged; there was no show, religious enthusiasm, or music to stimulate them to the deed they committed: and the absence of each of these incentives makes their act the more remarkable.

"Some years ago, in an outlying district near Nímach, an interchange of detached villages took place between the Mérwárá and Tonk *darbárs* with a view to simplifying boundary matters. In the process a Mérwárá village, inhabited entirely by Bráhmans, passed into the possession of the Nawáb of Tonk. This village had been granted in perpetuity to the Bráhmans by a former Mahárájá of Udaipur, and it is believed that the fact is duly recorded upon a copper tablet which forms the proprietary *sanad* in those parts. The grant was of the nature known as *mu'áfi*: that is, the holders of the soil could till it and enjoy its produce free of rent, though they were not the actual proprietors of the land. The grant, of course, was a religious bequest, much after the manner that church grants are with us; but a nominal fee of Rs. 12 was paid annually to the *darbár* for protection. After passing into the possession of Tonk, the idea of levying revenue rates suggested itself to the new authorities; and, from time to time, an assessment upon the crops was made, which eventually amounted to over Rs. 500 annually. Successive deputations of the villagers proceeded for four years to Tonk to lay their case before the *darbár* there, but without effect. The copper *sanad* was shown, but their petition was rejected, and every other effort that these poor people could devise was adopted without satisfactory result. A few weeks ago, upon the ripening of the rain-crops, the Tonk district authorities sent a party to assess the village, and it soon became known to the Bráhmans that there was absolutely no hope of any remission of their burden. Some differences had arisen between the revenue assessors and the villagers, and the feelings of the latter were evidently strained to the highest pitch of despair, for, on the morning that the measurement of the crops commenced, the Bráhmans assembled, and it was decided by all present—women as well as men—that there was nothing left for them to do to move the *darbár* except the awful sacrifice of life known as *jauhar*. The object of *jauhar* is best illustrated by the scriptural quotation:—'It is good that one should die for the people.' Three men and four women presented themselves to be burnt as *willing* sacrifices. But the women would not hear of any man dying, and it was decided that the sacrifice should be confined to the four females. The wood and flax were collected, and the pyre prepared immediately this resolution was taken, and the victims had selected themselves for death.

"At the last moment two of the women became frightened and withdrew, no opposition whatever being offered. The other two victims bravely went to their death. Just as the flames commenced to envelope them, they exhibited the most extraordinary of those characteristics to which we have alluded; for, addressing the bystanders, they called to them to send their sons to cut off their hands before they were consumed, and to send these to the proper tribunals as ghastly proofs of the occurrence, for otherwise, they said, it might be believed that their ashes were not mingled with those of the burnt wood. The sons, who were present, at once stepped forward, the hands were held out, and they were cut off. A few minutes later the women had been sacrificed. While the cremation was in process several of the Bráhmans gashed themselves with knives and scattered their blood on the fire.

"All that we have related above in regard to the meeting and subsequent sacrifice happened about midday, and in the space of two hours. The revenue officials of Tonk were engaged in measuring the crops at the time, and on hearing of the preparation for the *jauhar* they fled, there being too few of them to admit of interference, and, moreover, the villagers having assembled to keep them off if they attempted it. An inquiry is now being held at Udaipur, where the villagers afterwards presented themselves, bringing the charred hands with them in conformity with the wishes of the unfortunate victims."

Commenting on this tale the same issue of the *Pioneer* elsewhere remarks:—"The story told in another column of the human sacrifice offered up by some villagers in Mérwárá a few weeks ago, recalls to mind the terrible *jauhar* to which the Rájpút women consented in byegone days when the enemy had reduced the fighting-men of the country to the last straits. The rite of *jauhar* arose among the Rájpúts owing to the horror they felt at any of their women falling into the hands of a victorious enemy. In Tod's *Rájasthán* we read:—'The loss of a battle, or the capture of a city, is a signal to avoid captivity and its horrors, which to the Rájpútnís are worse than death. We can enter into the feelings and applaud the

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deed which ensured the preservation of their honor by the fatal *jauhar* when the foe was the brutalised Tártár; but the practice was common in the international wars of the Rájpúts..... To prevent their degradation the brave Rájpút has recourse to the *jauhar* or immolation of every female of the family; nor can we doubt that, educated as are the females of that country, they gladly embrace such a refuge from pollution.' When Chittaur was on the eve of capture by the Emperor Akbar, every woman in the fortress, many of royal blood, submitted cheerfully to death; while at Gwálior is a tank still called *jauhar* to commemorate the sacrifice of life which took place there so far back as 1232 when Altamish captured the fort. Under the settled rules which we have established in India *jauhar* has disappeared, but that the tradition of the rite still lives among the people has just been clearly proved. A Bráhman village not far distant from Nímach passed some time ago, under boundary operations, into the possession of the Tonk darbár, Tonk being, it should be remembered, a Muhammadan State. The Bráhmans had for generations paid Rs. 12 annually to Udaipur as a sort of protection-fee, but the Tonk authorities assessed the village at higher and higher rates, until at last the sum of Rs. 500 yearly was reached. The villagers were in despair, and, finding all their appeals for a remission useless, they, a few weeks ago, resolved upon instituting *jauhar*. The rite was not carried out in a wholesale way, only two women being immolated, as none but those who voluntarily chose to die were offered up as a sacrifice. The villagers themselvs afterwards reported the occurrence to the authorities at Udaipur, more with the idea of having their wrongs redressed, now that the final stage of despair had been reached, than with any thought of the punishment which might fall upon them. They hold in their simplicity that they have done no wrong; that the two victims who voluntarily gave up their lives did so to save the little community from further oppression; and they now look confidently to the Supreme Government, which to them is something mysterious but all-powerful, to ensure the revival of their old privileges. They are, we fear, doomed only to further disappointment; but who can mete out punishment to such as these without feeling deep sympathy with them in their distress; for it should be remembred that the whole village was unanimous in the decision that nothing was left but a resort to the awful rite of *jauhar*."

The Newspaper press generally commented on this occurrence pretty much as above, both in England and India, and all called the ceremony *jauhar;* but the careful reader will observe that the ceremony described by Tod—and quite correctly as usual—differs widely from that performed near Nímach. And in fact they are *not* the same ceremony, nor have they the same origin, nor even the same names in the vernaculars. Indeed, they have no connection with each other. That performed by the Rájpútnís at Chittaur was true *jauhar*, but that by the Bráhmanís at Nímach true *chándí* or *trágá;* and this is the gist of the whole affair. Rájpúts can perform *jauhar:* and Bráhmans, Chárans or Bháts, *chándí* or *trágá*. The reason is this: *jauhar* is self-immolation by a body of Rájpút women to save themselves from the Oriental results of captivity after defeat: *trágá* is self-immolation by a priest or one of his women in order to bring down divine vengeance on those who interfere with his earthly privileges. The objects of the two ceremonies are as wide as the poles.

The central idea at the bottom of *trágá* is that causing death or injury to a Bráhman is a cardinal sin to be expiated only after much suffering in this or a future life. The priestly caste have improved upon this idea by *injuring themselves* if their demands are not complied with. Thus a Kulin Bráhman in Bengal will threaten self-immolation in order to screw money out of a father-in-law: a Chárán in Rájpútáná will gash himself to ensure payment of an outrageous marriage fee: a Bhát in Hindústán will starve himself to death (*dharná*) to enforce a customary demand. There are dozens of forms of this custom and idea in India used by all those classes that prey upon their fellows,—priests, hereditary servants, dancers, actors and what not; and the idea throughout is that no claim to customary alms or privileges is to be foregone even though the death of individuals is necessary to enforce it.

There is something noble about *jauhar* as performed at Chittaur; *trágá*, such as that at Nímach, is altogether to be condemned, and contains nothing in it to excite sympathy when properly understood.—*R. C. Temple: London.*

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394. **Oudh—Customs as to claims for debts.**—Writing or rather making a show of writing a statement of non-indebtedness on water, and tearing up a paper on which a liability is recorded, are common forms of denying a liability. On the other hand, making a circle round the signature admitting a claim is a sign that it has been cancelled by re-payment.—*Kakku Mall: Faizábád.*

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395. **Oudh—Burial Custom—Muhammadans.**—Ever since the days of the last king of Oudh, it is the custom of the pensioners of the Bahú Bégam at Faizábád to bury their

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ta'zías at the Muharram on the south side of the enclosure of her tomb. This is curious as being a Hindú notion, where the south is the direction of Narak or the lower world, and the north that of Baikunth or Heaven.—*G. Woulfe: Banda.*

396. **Madras—Marriage customs—The marriages—Plantains.**— Human bridegrooms are frequently married in Madras to plantain trees. The reason is this. Among orthodox Hindús the younger brother cannot be married *before* an elder one; and suppose the elder to be physically unfitted by deafness, blindness, deformity, *etc.*, for marriage, a difficulty arises, as no man will give him his daughter. The difficulty is got over by marrying him to a plantain tree with full ceremonies. When it is over the Bráhman cuts down the plaintain, and then the whole family go into mourning, as if for the loss of a female relative, and the bridegroom becames a widower. He has all the privileges of married life. He can chew betel-leaf and nut which a bachelor cannot, wear his clothes *pancha-kachchha*, have more than two threads in his *janéu*, and so on. His younger brother also is now at liberty to marry.—*Pandit S. M. Natesa Sastri: Bangalore.*

397. **Madras—Social life of the Hindus—Bachelor versus benedick**—A *grihasta* or married man on the death of a kinsman or kinswoman is polluted for ten days, and can touch no sacred thing; a bachelor is never "impure." A bachelor must always wear the *langúti* (loin cloth); a married man never: so a wife is styled *kattina komanattai káradikka vittaval*, she who blows the loin-cloth to the winds. A bachelor can only wear one thread in his *janéu*; a married man never less than two. A bachelor can never chew betel, nor use sandalwood paste, nor wear flowers in his hair; a married man regards these as his privilege. A bachelor can never attend a *sráddha* or funeral ceremony. This is another privilege of the married man. Married men wear their dress *pancha-kachchha;* bachelors in another form.—*Pandit S. M. Natesa Sastri: Bangalore.*

398. **Panjab—Disposal of the dead—Hindus.**—Hindús burn the bodies of those that live beyond twelve years. Those that do not reach that age they bury or float down a river (this for preference), watching the body carefully for three days.—*Chaina Mall: Ambálá.*

GAMES AND AMUSEMENTS.

399. **Perak—Singapore—Daun tiga'lei—A Malay game of cards.**—The following is a description of this game as I have seen it played in Perak:—

Hearts	... *tekoh.*	King	... *rája.*
Diamonds	... *rétin.*	Queen	... *bandahara.*
Clubs	... *kalalawar.*	Knave	... *pékah.*
Spades	... *sakopong.*	Ace	... *sát.*
To shuffle	... *kiyat, mengiyat.*		
To deal	... *membawa.*		
To cut	... *kerat.*		

To sweep the board, make every one pay *méngebong.*

Three cards are dealt out to each player. The highest hand, counting by pips, is that which contains the greatest number of pips after the tens are deducted. Thus a knave, ten, and nine is a good hand. The best hand is three aces, *sát tiga:* the next best is three court-cards, *kudá, naik, kuda;* the next is nine; the next is eight. All these four hands are known as *terus.* A hand of three threes is really a good hand, being nine; but it is considered a propitiation of good luck to throw it down (without exposing it), and announce that one is *buta*, in the hopes of getting good luck afterwards.

Each player makes two stakes—*kapala* and *ekor.* They may be of equal value, or the *ekor* may be of greater value than the *kapala.*

The *kapala* must not be of greater value than the *ekor;* that is called *tual ka-ujong* (*tual=berat*). Or there may be a single stake, only which is called *podul.* Betting between players is called *sorong*, or *tuwi*, or *sorong tuwi.* A pool, *tuwi tengah.* The *ekor* stake is only paid to the dealer if he holds one of the hands called *terus*, and if a smaller hand is held by a player, the dealer takes both *kapala* and *ekor* (*méngebong*). A player who holds exactly (unless he has three court-cards) (*kuda*) thirty, is said to be out (*buta*). Any one except the player on the right of the dealer may cut. The player who cuts looks at the bottom card of those that he lifts, and if he thinks it is a lucky cut he accepts it and puts down the cards he has lifted (*bengerat*). The dealer then puts the rest of the pack on top of the cut, and in his turn lifts a portion of the pack (*pengangkat*), and looks at the bottom card.

There are all sorts of names for different cards and combinations of cards of various degrees of luck, and these are quoted by the cutter and dealer, each declaring his confidence in the luck coming to him by reason of the cutting or lifting of a particular card; *e. g.*, five of clubs=*tiang ampat penghulu chelong, chukup dengan gambala-nia;* nine of diamonds=*bunga kachang raja budenian;* ten of clubs=*gagak sakawan raja di-hilir, singgah makan pedindang masak; masak pun lalu muda pun lalu;* ace of diamonds if cut=*buntut kris raja bandahara;* ace of diamonds if in the hands of the dealer=*anak*

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yatim jula sa'orang, satu pun tidak marabahaya; two of diamonds=*semut ginting che amat pelak;* two of hearts=*hatang jamban;* nine of hearts=*hari panas kubang ber-ayer.* Six, an unlucky card=*daun anam jahanan.*

A player does not hastily look at his three cards and learn his fate at once, but he prolongs the excitement by holding his cards tight together and looking alternately at the outside ones, and last of all, at the middle one, sliding out the latter between the two others little by little. Thus it is left uncertain for some time whether a card is an eight or a seven, a nine or a ten.

A man to whom a court-card, an eight, and an ace, is dealt (if the eight is in the middle), on finding that he has eleven by the two outside ones, says, for instance :—"*Handak kaki tiga,*" and then commences to slide out the middle card, hoping that it is going to be an eight, or at all events a seven (three pips on each side). This particular hand is called *lang siput* because it is certain to carry off something.

A man who has just held a winning hand will say, in expressing a hope of continued good luck :—"*Teman handak pisang sarabu, sudah sa-batang sa-batang pula.*" (The plantain called *sarabu* is one which puts out fruit from every stem of the *perdu* about the same time, or one immediately after another).

I have seen this game, or one like it, played by Singapore Chinese under, I think, the name of "Manila."—*W. E. Maxwell: Singapore.*

FOLKLORE.

400. **Ceylon—Omens from dogs.**—The Hindús (? Tamils) of India and the Sinhalese of Ceylon, observe various good and bad omens in reference to the dog. The Hindús especially have great faith in them. Pictures of dogs are kept in their *dewálas.* They believe that Siva became a dog. It lives among them, and is sometimes called *bhairáwaya* and sometimes *viraswámiya.*

However that may be, if these omens in respect of the dog are true, it is worth the while of all people to value it tens of thousands of times more than an ornament set with pearls or precious gems. Everybody in the world should have at least one in his house. But it must be a dog with a tail, for without a tail it is difficult for a dog to show good and bad omens.

If a man go on a journey and meet with a dog scratching its head, ear or any other part of its body with its right leg soon after leaving the house, he is sure that his journey will be attended with great success; but if it scratch in this manner with its left leg, he is sure of loss and danger. If a number of village dogs howl for two or three mornings at the rising sun, people know that the houses in their village will be destroyed by fire, or thieves will enter into them. Should they howl at midday, it is a sign of death. Should they howl in the evening the crop of the paddy-fields will be destroyed. If a dog dig a hole opposite a house one of the inmates will die—a child for preference. If a dog get on the roof of a house in any way and howl, some body in that house will die. If a dog dig a hole in the garden of a house, the owner thereof will lose cattle; if at the bottom of a wall of a house thieves will enter into it.

According to the belief of the Hindús, the dog is a great friend of the farmer. If it howl in a bush, it will rain. If it smell the right knee of a farmer, he knows that his cattle will soon be multiplied, and rejoices. If, however, the left knee be smelt, he will quarrel with his wife. For this reason also women (Sinhalese Musalmáns) hate the dog. If a dog jump upon a bed and howl without any cause, the sleeper in the bed will fall ill or die. It is very wise to breed black dogs; for all omens from them are good: besides, they will protect the inmates of the house from ghosts.—"*Satyalan Karaya,*" *a Sinhalese vernacular paper.*

401. **North-Western Provinces—Cattle-disease—Charms—Folk-medicine.**—The buffalo of a friend of mine was attacked the other day with *lóhi.* Various remedies were tried. Finally, the cowherd tied round the animal's neck a garland consisting of the dry skull of a dog, the skull of a small pig, and the backbone of a tortoise. This they declare saved the animal's life. Cattle doctors about here take these articles with them on their tours.—*W. Crooke : Etah.*

402. **North-Western Provinces—Panjab—Raja Man Singh's janeu.**—A native tells me that he was at Atak on the Indus, and went into a room in the fort and saw where Rája Man Singh (the celebrated General of Akbar, who flourished *ob.* 1614 *A. D.*) and his companious took off their *janéus* (Brahmanical cords) when they went on an expedition across the Indus. He says the *janéus* had turned into white stuff like lime, which was still visible! Can any one tell us anything more about this very curious idea?—*William Crooke : Etah.*

403. **Bombay — Procuring sons—Lucky rice-balls.**—For the purpose of averting difficulties and troubles, Hindús observe the fourth

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lunar day of every dark fortnight as fast, and break their fast only after seeing the moon, generally before 9 or 10 P. M.

But Hindú married women observe this fast for the purpose of being blessed with children, especially a son. After it a dish of twenty-one small marble-like balls of rice is prepared, in one of which is put some salt. The whole dish is then served up to the woman, and while eating it, should she first lay her hands on the ball containing salt, it is believed to be a positive sign that she will be blessed with a son. In that case she should give up eating the rest, but otherwise she should go on eating till she lays her hand on the salted ball.

The observance of this ball depends on the wish of the woman. She may observe it on only one, five, seven, eleven, or twenty-one lunar fourth days or chaturthí. Should she altogether fail in picking out the salted ball first, she may be sure of remaining barren all her life long.—*Putlíbái K. Raghunathji : Bombay.*

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404. **Bombay—Pregnancy—Unlucky days.**—It is very unlucky for a woman to leave her house on the fourth, sixth or twelfth day after pregnancy. If she does she may expect a bad confinement.—*Putlíbái K. Raghunathji : Bombay.*

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405. **Oudh—Omens—Journeys—Cats.**—Never proceed on a journey when a cat has crossed your path until some one has gone on the same road before you.—*Kakku Mall: Faizábád.*

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406. **Oudh—Omens—Jackals.**—It is very unlucky to see a jackal in the day time.—*Kakku Mall : Faizábád.*

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407. **Oudh—False oath.**—It is not uncommon to see a witness avoiding, as he thinks, the consequences of a false oath in Court by lifting a leg or keeping a piece of cotton thread in the mouth while giving evidence.—*Kakku Mall: Faizábád.*

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408. **Oudh—Omens—Dogs.**—It is very unlucky always if a dog howls.—*Kakku Mall : Faizábád.*

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409. **Oudh—Snakes—Pregnant women.**—If a snake cross the path of a pregnant woman, it at once becomes blind.—*Kakku Mall : Oudh.*

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410. **Oudh—Eating—Threshold.**—Never eat on your own threshold or you will get into debt.—*Kakku Mall: Oudh.*

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411. **Madras—Charms—Horned-snakes.**—In Southern India, among the Hindús, there is a common belief that a poisonous snake called *kambari-mukan* climbs trees in order to see the smoke of its victim's pyre. The charmers therefore raise a smoke on the spot where it has bitten any one in order to deceive it, and so save the life of its victim. *Kambari-mukan* is said to mean "horn on nose," so this snake must be a horned one.—*G. Woulfe : Banda.*

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412. **Oudh—The Southern aspect unlucky—Hindus.**—Never have a door opening to the south: never shave with your face to the south.—*G. Woulfe : Banda.*

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413. **Madras—Pilgrimage custom.**—There is an annual pilgrimage made by very many Hindús from Madras to Tirupatúr, where the pilgrims are first shaved as to their heads and then beaten with a large shoe.—*G. Woulfe : Banda.*

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414. **Madras—Tree-marriages—Pipal and Nim.**—In Southern India tree-marriages are celebrated mostly by the Vaisyas, and in rare cases by the Bráhmans also. If a *pípal* (*Ficus religiosa*) should grow in the back-yard of a house, it is considered most irreligious to cut it down. To do so is to murder a Bráhman! It must rather be carefully tended, and when it is old enough to justify the expectation that it will live it is married to a *nim* tree (*Azadarachta Indica*) with the ordinary marriage rites. They are thenceforth husband and wife. Occasionally, when in want of a son or daughter, a man will marry a score of *pípal* bachelors to *nim* brides, selecting some spot where *pípals* abound, such as a village flower-garden, a roadway, or a bathing-place near a tank or a river.

Once, while a boy of 8 or 9, I witnessed such a ceremony in Kulittalai, in the Trichinopoly *tálúk*, and asked my step-mother the reason of it when I returned home. She replied that the *pípal* was the home of a male evil spirit, or Bráhma rákshas, and the *nim* of a female evil spirit, or Móhiní. If they were married together they left mankind alone, and hence these marriages. If left to themselves they were very troublesome. Does any such idea exist elsewhere?—*Pandit S. M. Natesa Sastri : Madras.*

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415. **Madras—Procuring issue.**—(1) Barren women swallow large numbers of an insect called *pillai-púchchi* (son-insect: *gryllas*) in the hope of bearing sons.

(2). They will also drink the water squeezed from the loin cloth of *sanyási* after waahing it for him.—*Pandit S. M. Natesa Sastri : Bangalore.*

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416. Madras—Evil-eye—Dhrishti. — Disgusting, ugly, and indecent figures are placed upon houses to keep off *dhrishti* or the evil-eye.

The indecent carvings on *rathas* or temple cars were introduced by the Madura artists of Tirumal Nâyak's time, originally in order to avert the evil-eye.

In a carefully cultivated garden and fields a potsherd with some grotesque figure on it, human or otherwise, is stuck up on a pole so as to attract the eye and thus avert *dhrishti*.

Loss of appetite in children is always attributed by mothers to the visit of such and such a person. On her re-appearing the mother will take a portion of sand or dust from her footsteps and whirl it round the head of the child or throw it on the hearth. If the suspected visitor is not likely to re-appear, a handful of cotton-seeds, red chillies and mud is whirled round the child's head and thrown on the hearth. If the chillies produce a strong smell the evil-eye has been averted. If they do not do so, the suspected visitor is roundly abused by the mother, and never again admitted into the house.

Red and black spots are put about the face of a child to keep of *dhrishti*.

It is also a good thing to frighten any one who expresses admiration of one's belongings; *e. g.*, your friend praises your son's hair: say to him—"Look out. There is a snake by your foot!"

It is curious to note that there is very little about the evil-eye in old Sanskrit literature: the whole idea seems to be modern in India.—*Pandit S. M. Natesa Sastri: Bangalore.*

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417. Perak—Legend of Changkat Rambian. Many of the legends of the Perak Malays refer to a remote period when what is now dry land was covered by water, and when the lofty mountain peaks were islands divided one from another by the sea. Miles up country, at Changkat Rambian in the Batang Padang district, a rock is pointed out which is declared to be the petrified hull of an Indian ship, which came trading to those parts in the ancient days, and in explanation of her fate the following story is told:—

In the days when Changkat Rambian was a a sea-port, Indian traders came across the Bay of Bengal to barter their gay chintzes and cotton for the tin of the Malays. The Datoh or Chief of Changkat Rambian would receive the dark strangers hospitably and send them away with full cargoes when the changing monsoon brought favourable winds for the return voyage. He was fair in his dealings, and enjoyed a good reputation among the sea-faring adventurers whom commerce brought to his island-port.

Now it happened once that when an Indian trader cast anchor off Changkat Rambian, the Datoh had nought in his stores but a gantang of tin ore not yet smelted.

Nevertheless, firmly believing that he would have a cargo by the time the ship was ready for sea, he boldly purchased the whole stock of the Malabar merchant, and promised to deliver to him one hundred *bharas* of tin. Time went on and the Datoh's expectations were not fulfilled. Either the men working in his mines were idle or the mines unproductive, and the Datoh still found himself with but one *gantang* of ore with which to furnish one hundred *bharas* of the pure metal to a rapacious creditor. Day by day came the Indian merchant demanding his due with the pertinacity of an eastern creditor, until the Datoh declared that the white cockle shells, which formed a pavement in front of his house were being worn out by the trader's feet. In despair, he appealed to heaven for supernatural aid, and in his prayers he implored that his petition might be answered in a dream or vision.

That night, as he lay stretched on his mat, an old man appeared to him in a dream and said:—"Seek for a young *kompas* tree growing on an ant-hill. When found make a poker of it, use it when smelting the *gantang* of ore, and all will be well." Having said this, the old man vanished, and the Datoh slept peacefully till morning.

With dawn the Indian came as usual, pressing his claims with more than ordinary vehemence, and declaring that the time for his return was near and he would be ready to sail in two days. The Datoh asked for time, and said that he must first visit Pulau Tunggal, but on his return would perform his contract as agreed. The unwilling creditor had to agree, and the Datoh stepping into his canoe paddled away rapidly to the other island, for in those days Bukit Tunggal, which now stands far inland on the left bank of the Perak river, was an island, and men called it *Pulau*, not *Bukit* Tunggal. A short search in the wooded heights of the island resulted in the discovery of the stick which was to have such magic properties. Returning to his house with the *kompas* sapling, he was visited by the merchant, who thought that, after this journey, some gold or other valuable articles might be forthcoming in satisfaction of his demands. Loud were his compliments on finding absolutely nothing. "Fear not," said the Datoh, "to-night I shall smelt, and to-morrow you may come for the tin, for I have vowed that this *gantang* of ore shall fill your craft."

All that night the Datoh smelted. The Indian seamen lying on board their ship at anchor off the shore could hear the regular clack of the valve of the bellows, and wondered that so much work could be wanted when there was but a handful

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of ore. Their captain looked to his weapon and prepared for a fight, for he would not tamely suffer himself to be cheated. Small belief had he in the promised cargo, and accordingly next morning he did not go himself to fetch the tin which the Datoh had asked him to take, but he sent a messenger on shore to see what there was. The sailor found piles of white, shining ingots lying ready at the smelting-house, the furnace still in full blast, and the Datoh blowing the bellows.

"Why are you alone?" said the latter. "Why are not ye all on shore taking the cargo?"

Then the Indian and all his men landed, and the Datoh bade them take all the tin without weighing it, for he had promised them all that he should smelt. Radiant was now the merchant's face, and he could not be sufficiently polite and differential to the man whom he had so lately disbelieved. Backwards and forwards tramped his followers carrying down the ingots of tin to the ship, but the pile was augmented every moment and seemed inexhaustible. At last the Datoh suggested that, instead of lifting the solid metal, they should make a spout from the mouth of the furnace to the ship and run the molten metal into the hold. To this the Indian, who was covetous, agreed; the pipe was made, and the molten tin ran down like water. When the craft was getting low in the water, the merchant called to the Datoh to stop as he now had enough.

Then said the Datoh:—"Did you not disbelieve me in your heart when I said I would give you a cargo? Did you not say 'how will a *gantang* of ore become one hundred *bharas* of tin?' and did you not despise my protestations and promises? Now, therefore, I have determined to fulfill my word. I promised you a ship-load, and you shall have it."

So the tin went on pouring down, and presently the vessel sunk with her cargo and crew. But as ages rolled by, the sea gradually receded, and Changkat Rambian, where the Datoh had ruled and where the Indians had suffered for their covetousness, became part of the main, and the hull of the Indian ship turned to stone, became visible, and may still be seen among other rocks on the hill-side, and still men search for the *kompas* sapling growing on an ant-hill, for every Malay miner knows that, once secured, this treasure will ensure such a miraculous quantity of metal as has not been known since the days of Datoh Changkat Rambian.

For superstitious reasons Malay tin-miners will not use iron instruments. For stirring up the charcoal embers at the orifice of the furnace they use long thin saplings of some green tough wood. These are usually called *penjuluk* or *penyuluk*.

See No. 9 of the *Journal, Straits Branch, R. S. A.*, pp. 10 & 57.—*W. E. Maxwell: Singapore.*

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418. **Kathiawar—A legend of Shatrunjai—Palitana.**—At the time when Vikramáditya arose to free the earth from debt, a poor Sráwak or laymen of the Jain faith, named Bháwad, and his wife Bháwalá, dwelt in Kámpilyapúr. Having hospitably entertained two holy men who visited their house, they became the possessors of a mare of wonderful qualities. Bháwad, after this beginning, soon arrived at eminence as a breeder of horses, and having made valuable additions to the stud of KingVikramáditya, he received from that Sovereign the gift of Madhumáwatí or Mahwá in Sórath. In that town, a son named Jáwad was born to him, who, succeeding his father at his death, managed his city like a second god of wisdom. In a bad time an army of Mughals (called Mudgals in the MS. Mahátmá) swept over the land like a tide of the sea violently driven up. The Mughals carried off cows, grain, property of all kinds, children, women of all classes, men also, from Sórath, Láth, Kachh, and other countries, and retired to their own country of Mughal.

Jáwad, among other captives of all castes, was carried off thither; but even there the merchant acquired wealth. He preserved his religion as in the land of virtue, and erected a Jain temple. Holy men visiting it, and being well received by Jáwad, recited the praises of Shatrunjai, and predicted that he was destined to effect its restoration. They informed him that the tutelary *dévs* of the sacred mountain had become the destroyers of life and consumers of flesh and liquor; that an apostate named Kawad Yaksh put to death all those of the Jain religion who ventured thither; that the land was desolate for leagues around Shatrunjai; and that Rishab Dév was without a worshipper. Following their directions Jáwad propitiated the goddess chakréswarí and offered gifts to the unclean *dévs*. They pointed out to him the place where the image of Rishab Dév lay concealed—at the city of Takshilá)? *Taxila* in the Panjáb), namely, where Rájá Jagat Mall ruled. Jáwad with great exertions obtained the images from the king. With the Rájá's assistance he organised a caravan, in which he, with many of his caste-fellows, set off escorting the images towards Shatrunjai. After many hardships, Jáwad and his companions succeeded in making their way to Madhumáwatí in Sórath, and they were so fortunate as to find in the harbour a fleet of vessels which Jáwad had formerly despatched to Bhót and Chin (*i. e.*, Tibet and Chiná), and which had at that moment returned laden with gold and other costly freight. At the same moment also the great sage Sír Váyar Swámi arrived at

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Madhumáwatí bringing with him Kawad Yaksh, whom he had re-converted and who followed him, attended by a numerous train of *dévs* and *yakshas*. Jáwad and the holy Váyar Swámi, with their ally Kawad, repaired with all speed to Shatrunjai, where they were horrified at the sight of corpses and blood defiling the mountain, and whitened bones scattered over it. Having cleansed the hill until it was as pure as their own hearts, the pilgrim band, placing the images before them on the fortunate day pointed out by Srí Váyar Swámi, ascended the mountain with much music and festive display. They were, however, unsuccessful in repeated endeavours to restore the place of pilgrimage, which were always frustrated by the malevolent opposition of the demons. Jáwad at last died broken-hearted in the 108th year after Vikramáditya (*A. D.* 52), and his continual failures gave rise to the proverb still common in the country in reference to a work which never arrives at completion — "It is a Jáwad affair."

Several years subsequent to the death of Jáwad, the Buddhists converted the kings of Saurásh tra to their faith, and took possession of Shatrunjai and all the other holy places. At last Dhaneswar Súrí arose, who brought over to the Jain religion Síláditya, King of Vallabhipura, and expelling the Buddhists from the country, recovered the places of pilgrimage and erected many temples. The date which the *Mahátmá* assigns to this latter transaction is the year of Vikramáditya 477 (*A. D.* 421).—*Forbes's Rás Málá, ed. of* 1878, p. 7.

[Of course, the chronology in the above is sheer nonsense, and the whole legend is typical of the stuff shoved down the throats of their followers as history by the religionists of India. —Ed.].

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419. **Panjab—Aspect of sleep.**—Hindús should sleep with their heads either to the south or east. To the east, because that brings prosperity; to the south, because that is respectful to Jampuri, the city of the Nether World. The head to the east will also bring learning; to the west will bring trouble; to the north, disease and death.—*Chaina Mall: Ambálá.*

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420. **Panjab—Seas of Milk and Curds.**—Somewhere in the south are seas of milk and curds, so the Hindús believe.—*Chaina Mall: Ambálá.*

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421. **Panjab—Animal food—Hindus.**—Hindús believe that if a man eat the flesh of any animal in this life, that animal will eat his flesh in the next. This *lex talionis* frightens away all Hindús from animal food.—*Chaina Mall: Ambálá.*

[This is of very limited application, as a large proportion of Hindús in the Panjab do not abstain from animal food.—Ed.].

422. **Panjab—Onions**—See Vol. II, note 653. Khatris will not eat onions because they say it is forbidden by the *Dharma Shastra Manu*, &c.

The following couplet is often quoted in support of the idea:—

Kiyári karún kapúr se mirgmad mahal charháe;
Sinchat karún amir se, piyáz bás nahín jáe.

Though I plant a bed of camphor and build a palace of musk,

And sprinkle them over with scent, the smell of an onion will not go.—*Chaina Mall: Ambálá.*

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423. **Panjab—Folk medicine—Midwifery.**—Native physicians will often fire off a gun just outside a labouring woman's room, so that the sudden fright may facilitate delivery in cases where it is unduly protracted. This is a last resort.—*Chaina Mall: Ambálá.*

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424. **Panjab—Comets.**—All over the Panjáb people of all sorts dread the appearance of a *puchhalwálá tárá*, or *dumdár sitárá*, or tailed star; *i. e.*, comet, as foreboding evil to the country in the shape of epidemic or famine. On such occasions they will raise subscriptions and feed mendicants and Bráhmans with the proceeds.—*Chaina Mall: Ambálá.*

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425. **Panjab—Procuring issue.**—Barren women will often bathe naked in a boat, in a sugarcane crop, or under a fruiting mangoe tree, in the hope of procuring issue thereby.—*Chaina Mall: Ambálá.*

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426. **Panjab—Potters.**—Potters are very wicked and have no hope of salvation:—(1) because they make vessels with *necks*, and thus impiously imitate the human handiwork of Brahmá; and (2) because they cut the throats of their vessels and thus commit murder!—*Chaina Mall: Ambálá.*

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427. **Panjab—Charms—Evil Spirits.**—All Muhammadans, especially those possessing children, will place a few quotations from the Qurán written on a piece of paper above the lintel of their front door to keep evil spirits and sickness out of the house.—*Chaina Mall: Ambálá.*

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428. **Panjab—Notions about Ceylon.**—The average Panjábí still believes that Lanka or Ceylon is the home of *daits* or demons, and that the English have never been there.—*Chaina Mall: Ambálá.*

[This is true enough. I shall never forget the look of polite incredulity that came over a Panjábí trader of substance when I told him that I had not only visited Ceylon, but had lived there for a month.—*R. C. Temple.*]

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TRIBES AND CASTES.

429. **Madras—The fishermen of the Madras Coast—Karaiyars—Kanniyamma—Vedars—Vedam fish.**—Along the Madras Coast, from Pulicat to Tuticorin, there lives a class of Hindús called Karaiyars, who are fishermen, looking solely to the sea for sustenance. Excepting the huts they have built to live in, they have no real property on land, for the very ground on which they have squatted in many cases belong to Government, and is given to them at a very low quit-rent. But though they own no lands, they are exceedingly rich for their condition in life. They all own at least half a dozen *kattumarams* (catamarans), a fishing boat or two, and some large nets. Instances, too, can be given in every cluster of huts of men who own many *kattumarams*, boats, &c. Nevertheless, not one has so far ever tried to better his position in life.

They all profess the Hindú religion and call themselves Chettis, using Saiva marks on their foreheads made of holy ashes (*vibhúti*) and sandalwood (*chandan*). Still they cannot contract marriage relations with the land Chettis, but marry amongst themselves. Except in the town of Madras, where a few Paraiyas (the lowest caste pariahs) have also taken to a fisher life, I can find no other caste engaged in this profession. The Paraiyas of Madras, who have become fishermen, are Roman Catholics belonging to the St. Thomé Mission at Mailápúr.

All the Karaiyar fishermen are strong, robust, healthy, and cheerful; generally tall, dark, and muscular; honest, sincere, and affectionate in their homes. They are very prolific, and all have half a dozen children. Twin sons are common among them—a phenomenon which is always attributed by them to their fish diet. Should any one unacquainted with sea-life entrust himself to them, he will find them faithful, obliging, and willing to run great risks to save him in time of danger. Wind, rain, and even the mighty sun of the Madras Coast do them no harm, and being satisfied with little, they are extremely well-off and contented. The Karaiyar's only vice is a fondness for toddy (*tádi*) strong enough to make two men of any other class quite drunk. In Madras they have nothing to do with the Paraiya fishermen.

Their marriage and funeral ceremonies are like those prevailing among the Madras Súdras, and they generally send for a poor Bráhman, such as acts as a priest among the Súdras, and pay him a fee of a few *ánás* to perform their marriage and funeral ceremonies.

Their great peculiarity is their belief in three special deities connected with their sea-faring life, which no other Hindús affect.

First comes Kanniyamma, once, they say, a great goddess of the védars (hunters). When the Kaliyuga (the present age) approached, she foresaw an evil fate for her followers, so she wished to convert them into fish, so that they might live happily in the sea under the waters! Thinking, however, that it would be difficult to get them to do this she tried a stratagem. Calling them to her side, she thus addressed them:—"My faithful followers, Kali has now come to reign over the world. As a first sign of her coming, I lost my ring yesterday while bathing in the sea. Go and look for it, and give it me again." They all jumped in after the ring, when by her magic powers she turned them into a class of fish called *védam*, while a few that remained on land became the forefathers of the Karaiyars. Such is the legend of the chief fisher goddess Kanniyamma, always worshipped before starting on a fishing expedition. It is interesting as connecting the Madras fishermen with the aboriginal hunter. They also give it a reason for keeping aloof from the land Chettis.

Their second god is the *védam* fish, whom they regard as their kinsmen, searching for Kanniyamma's lost ring. It is said to rise above the surface of the water, and look towards the shore and weep because he cannot find the ring. No Karaiyar will, of course, ever catch a *védam*. If one gets accidently into his net, it is let out at once to continue its search for the ring; and if one should be killed in a net, many penances must be gone through and about 100 cocoanuts broken by the erring fisherman. It is expected that the search for the ring will continue till the end of the present age (Kaliyuga) when the *védam* fish will become Védargs (men), and the fisher class turned into hunters.

The third god of the fishermen is the sea tortoise, and when, in winter, the tortoise come on shore to lay their eggs, they are carefully guarded and put back into the sea. It is sacrilege not only to kill a tortoise, but to allow any one else to do so through carelessness. Should a tortoise be ensnared it is carefully released.

As professors of an opposition faith, the Paraiya fishermen of Madras take the greatest delight in catching and torturing to death both the *védam* and the tortoise.

As tortoise-worship is well-known to the Hindús through the tortoise *avatára* of Vishnu, it is possible that it has been borrowed in this form by the fishermen.—*Pandit S. M. Natesa Sastri: Bangalore.*

LANGUAGE.

430. **Maisur — Madras — Brihacharana—Samanyacharana.**—In Vol. XV, p. 174,

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Mr. Lewis Rice gave a derivation and explanation of the name of *Brihacharana;* and I take this opportunity, as I am a Drávida Bráhman of that caste, to write to you of what I have heard and read about its origin.

In the *Sthalapurána* of Lálgudi, a small town in the district of Trichinopoly, a story occurs, explaining how a certain set of Bráhmans came from the north and received the name of *Brihacharanas.*

There was a great dearth in the Chóla country: all the lakes and rivers had dried up; famine and pestilence prevailed. Bráhmans, as long as they are orthodox, especially, cannot live for a moment without that most necessary element of human or animal kind—water. But, so great was the scarcity of water in the Chóla dominions, that even the Bráhmans there had to leave off a great part of their rites.

Just at this time the king of the Chóla country, called on doubtful authority Karikála, found a great multitude of Bráhmans coming into his dominions from the north. Wherever they halted, they found sufficient water for their bath and ablutions through the righteous power within them. They were all *ahitágnis*, or religious men who maintained their sacred fire, with their wives. When the Chóla King saw them, he was struck with their *áchára* or pious behaviour and observances, and said:—*Yúyam brihad-ácharanáh*, "you are all persons of mighty (wonderful) observances." From that time these new Bráhman settlers were called *Brihadácharanáh*, which in course of time was corrupted into *Brihacharanáh.*

The *Sámányacharana* mentioned by Mr. Rice may be, I think, the other Bráhmans, who must have been the previous settlers, and who must have had only ordinary observances, *sámányaácharana.* These may be the modern priests of temples, *gurukkals* and *púJáris*, who are always considered low in the scale of Bráhmanism, and who, especially in Southern India, are not considered fit for company at meals, and do not join in domestic and religious gatherings. In the several Chóla inscriptions that I have examined these *gurukkals* only sign as Bráhmans, and I have found no other Bráhmans.

As far as I can conclude, I am of opinion that the first Bráhman migration to the south began in the seventh century, *A. D.*, and that the original immigrants must be the present degenerated *gurukkals*, who seem to have once exercised great influence. The *Brihacharanas*, *Vadamas*, and others must have arrived in later times. Lálgudi is near Trichinopoly, on the banks of the Coleroon (Kolladam), and contains a fine temple dedicated to Saptarshísvara, the Síva who gave eternal felicity to the seven sages. The modern name of Lálgudi, *lit.* "the red temple"—[a hybrid formation in which *lál* is Hindustání and *gudi* is Drávidian—Ed.]—was given by the Nawáb of Trichinopoly to the place, because when once he visited it he found the *gópura* of the temple coloured red. The Drávidian name of the place is Tiruttirai, or the sacred spot, from which the seven sages attained, after long penance, eternal felicity. —*Pandit S. M. Natesa Sastri: Madras.*

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431. Madras—Folk-Etymology — Udyana Dvadasi — Utthana Dvadasi. — *Udyána Dvádasi* is a feast among the Bráhmans, especially the Mádhavas and Srívaishnavas, taking place on 12th day (as the name implies) of bright half of *Krittiká* (October). The day before is held as a fast, and on the morning of the *Dvádasi* all the members of each sect—Mádhavas, Srívaishnavas, and of late even Smártas—assemble together in a grove or garden of *ámalaka* (emblica) trees and there dine. Hence the name of the feast *Udyána* (Garden) *Dvádasi*, and though this term *Udyána* is a corruption [a clear case of folk-etymology.—Ed.] it is universally now believed that the feast is so-called because it is held in a garden, the true origin being popularly lost.

However, the name is really *Utthána* Dvádasi, *i. e.*, the 12th day of the (bright) fortnight when Vishnu is aroused from slumber: and means the Waking *Dvádasi.* The legend is that once when Vishnu awoke up out of sleep he went to a garden where some Rishis fed him, and the feast is held in honour of the occasion.

According to orthodox belief, Vishnu goes to sleep on the 11th day of the bright half of Ashádha (June), and sleeps through Srávana, Bhádrapada, and Asrija, on to the 12th of Krittiká. The day he goes to sleep is called Sáyana Ekádasi and that of his waking Utthána Dvádasi, of which Udyána Dvádasi is a corruption.—*Pandit S. M. Natesa Sastri: Bangalore.*

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432. Madras—Hamilton's Bridge—Ambattan Varavadi—The Barber's Bridge— Folk-Etymology.—In Mailápúr, a suburb of Madras, is a well-known bridge called Ambattan Várávadi or the Barber's Bridge, which name is a fine specimen of folk-etymology.

The original name was Hamilton's Bridge, or, in Tamil, Amiltan Várávadi as *ha* cannot be written or pronounced in Tamil. After a while some barbers settled down in the neighbourhood, and Amiltan Várávadi very soon became corrupted into Ambattan Várávadi or the Barber's Bridge.

Not long ago the Madras Municipality wanted to re-name the bridge after its builder, Mr. Hamilton, but the barbers of the place made such a

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disturbance and presented so many petitions that it was decided it should remain for the Barber's Bridge.—*Pandit S. M. Natesa Sastri: Bangalore.*

[This origin of the Barber's Bridge is a well-known one; the only flaw in it is that, as far as I know, no date and histroy has ever been assigned to "Hamilton." It would be very desirable to have this on record.—ED.].

GEOGRAPHY.

433. **China—Manchuria—Peishan mountains—Recent geographical discovery.**—Mr. H. E. M. James (of the Indian Civil Service), Mr. F. E. Younghusband (King's Dragoon Guards), and Mr. H. Fulford (of the Chinese Consular Service), have recently made a vacation journey through the Chang-pei-shan mountains of Manchuria and visited the sources of the river Sungari; thus penetrating to a part of this interesting region which had not previously been reached by Europeans.

The party left Maukden, the capital of South Manchuria, on the 29th May, carrying their baggage on pack-mules. They first steered due east, intending, if possible, to ascend the Yalú or Ai-chiang river, cross the watershed, and go down the Tumen valley to Hun-chan, where the Chinese, Korean, and Russian frontiers meet. After some troublesome mountain journeys, to avoid swollen rivers, they arrived at Mao-erh-shan, 236 miles from Mankden, the furthest Chinese out-post on the Yatú. Here they found their progress up the river barred by precipices, impracticable even for laden porters, the few colonists of the upper valley depending on the river when frozen in winter for intercommunication. They therefore turned due north up one of the tributaries of the Yalú, crossed the main chain of mountains by a low pass 2,700 feet, and came down the Tang-ho, an affluent of the main or western branch of the Sungari.

On reaching its junction with that river a guide was procured, and accompanied by two mules lightly laden, Mr. James and his friends made their way through the dense forests with which the intervening hills are covered, as far as the He-ho or Black River. Here the mules had to be left behind, and the baggage divided amongst the party. On the ninth day after leaving their camp, slowly marching over about 100 miles of forest, mountain, and swamp, finding shelter at night in the huts of solitary sable-hunters, they arrived at the foot of the Pei-shan or White Mountain, from which the whole region derives its name of Chang-pei-shan or Ever-white-Mountains.

It was found to be a recently extinct volcano, with a lovely blue pellucid lake filling the bottom of the crater, and surmounted by a serrated circle of peaks rising about 650 feet above the surface of the water. The height of the loftiest of these was taken with the boiling-point thermometer and anëroid, and found to be 7,525 feet. This is much less than has hitherto been estimated, most geographers putting it at 10,000 or 12,000 feet. There are no glaciers, though snow lies in the clefts all the year round. The sides of the mountain, which are steep, are composed entirely of disintegrated pumice stone, and to that, and not the snow, is due its conspicuously white aspect when seen from afar. No other mountain in the range approaches it in height, at least none other in view appeared to exceed 5,000 or 6,000 feet. It can only be reached during four summer months, snow preventing access to it at other times.

The lake, which is called Lung-wang-tan, or the Dragon Prince's Pool, is about one and a half mile across and six or seven in circumference. It is believed by the hunters to be under the special protection of the god of rain and to be connected with the sea. The inner sides of the crater looking down upon it are extremely precipitous. From its northern end there issues a small stream, which is the source of the Erh-tao-chiang, literally Second River, the eastern or smaller branch of the Sungari, while the main or western branch owes its origin to several streams rising on the south-east face of the mountain, two of which flow out in fine cataracts.

Along the base of the mountain, 4,500 feet above the sea, extends a plateau, which in summer is covered with luxuriant vegetation, exceeding in beauty even the meadows of Kashmír. Fields of scarlet and yellow lilies, blue irises, orange buttercups, variegate the landscape, while on the lower slopes is found a distinct flora, comprising a dwarf rhododendron, azalea, heather, and other flowers. Close by is a hot spring, 142° Fahr., reputed to possess much healing virtue.

Ten miles from the source of the western Sungari, on the west side of the mountain, the Yalú takes its rise, and about 33 miles farther on springs the Tumen. The Pei-shan Mountain is therefore the very core and centre of the river system of Manchuria. The party returned to their camp on the Sungari the same way it went, and as the mule track across the hills to Hun-chun was reported impracticable owing to the rains, they again turned their faces north. In seven days they reached the place where the two branches of the Sungari join, and eight days more brought them to Kirin, the capital of Central Manchuria, which they reached on the 12th August.

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Considerable difficulties were experienced throughout owing to incessant rain, and frequent detours over mountains were necessary to avoid impassible rivers and bogs. Supplies also were very scanty. But the robbers, who are said to infest the hills, were found not to exist, as the colonists and hunters have formed themselves into guilds for mutual protection and put them down. The principal enemies met with were gadflies and midges, which indeed made life at times almost unbearable; but the only real trouble was experienced at some of the ferries on the way to Kirin, where demands for blackmail were made. Time did not admit of hunting large game, even if the thick summer undergrowth of the forests had admitted of it, but tiger tracks were seen, and a bear was surprised devouring the carcase of a magnificent stag. Numerous gold-diggings were met with, the most extensive being but a few marches from Kirin, and a coal-mine and a primitive iron foundry were visited. A large number of birds and plants have been collected. A compass survey of the route has also been made, and numerous other observations have been taken, which, when worked out, will add considerably to the geographical knowledge of this little-known tract of country.—J. R. G. S.

HISTORY.

434. Panjab—Chamba—A chronicle of Chamba.—Continued from Vol, 4, note 365.

Soon after his accession Rájá Dalíl Singh applied to the Nawáb of Lahore to have the sons of Ugar Singh imprisoned, and in consequence Uméd Singh was kept in prison for 13 years in spite of all efforts of his partisans to procure his release. But he had with him a servant of the Kotwálú (in Chambá) caste, who much resembled him, and he aided his escape by taking his place, and when the deception was found out the Nawáb, much pleased at the fidelity of the servant, refused to punish him.

Uméd Singh was, however, again captured and brought before the Nawáb, who now made an investigation, and finding that he was the rightful heir, left him to recover his rights and helped him. Uméd Singh now married the daughter of the Rájá of Jasrótá, and with the aid of the Nawáb invaded Chambá *viâ* Bilaur, whereon Dalíl Singh fled without opposition. Thus he, Uméd Singh, became Rájá of Chambá, and Dalíl Singh went to Jwálámukhí, where he died as an ascetic. He was a kindly, just, and good ruler, and among other acts, he removed an oppressive poll-tax from the people of Chambá.

Uméd Singh succeeded to the throne of his father in Sambat 1804, or *A. D.* 1747. He built the Rang Mahal and Kund Jhandí of Chambá according to designs furnished by himself, and also another palace at Nadá, distant 8 miles from Chambá, in which a son was born to him in 1754. After this son, named Ráj Singh, Nadá is also called Rájaur. Uméd Singh was stern, capable, and a militant ruler, having killed with his own hands some of the nobles who opposed him. In his time the boundaries of Chambá extended from Gomán and Mandí to Bhátyai and included Dharmsálá. On the whole, he kept the State in a populous and flourishing condition. He, however, lost the *iláqa* of Jaswán granted to Rájá Prithví Singh by Sháh Jahán, the Emperor, as he refused to attend at the Darbár at Lahore.

Uméd Singh died in *Sambat* 1820 or *A. D.* 1763, aged 39 years, and was succeeded by his son, Ráj Singh, a minor. Fearing lest his younger brother Shér Singh should usurp the kingdom, Uméd Singh left a will, directing his imprisonment as soon as he should die. He also put in his will his desire that none of his queens should become *satí*! Both these provisions were duly carried out.—*W. Buchanan: Gujrat.*

ANTIQUITIES.

435. North-West Provinces—Burma—Burmese Bell at Nadarai—Inscriptions in Pali, Hindi, and Urdu.—In an account of the Gardner family recently published in the *Pioneer*, there was a reference to a large Burmese bell, which is deposited in a temple in the village of Nadrai, on the Kálí Nadí (river), in the Etá District. I recently saw the bell, which is said to weigh 86 *máns*. It is covered with a long inscription, apparently in Burmese Páli, and has also a Hindí and Urdú inscription as follows:—

Sanh 1824 *Isví* (*Sambat* 1880 in the Hindí), *men Bhim Singh Risáldár Rijmit* (*Rijimiti* in the Hindí), *Dogam Hindustán ki Páe-Piyjáde ki'a Arákán fatah kiyá* (*páyá* in the Hindí), *aur yah ghantá Sarkár Kampaní Angrez Bahádur se'atá húá* (*mila* in the Hindí), *ki nishán bahádurí ká baná rahai. Gána Nadrai* (*Nadarai* in the Hindí), *zamindárí apní men mandir Débíji* (*Débí* in the Hindí), *Rájrájesvarí tayyár karáke avézán kiyá* (*banwákar ladkáyá* in the Hindí). *Je koí hákim ya mahkúm iráda tórné is ghante ko karai, ki ajáyab aur gharáyab aur náyáb hai to us ko tilák!*

In *A. D.* 1824, Bhím Singh, Risáldár of the second infantry Hindustání regiment, conquered a fort in Arákán, and received this bell from the government of the English Company as a mark of his valour. He built a temple to Débí Rájrájesvarí on his own lands in the village of

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Nadarai and hung it up there. If any ruler or subject attempt to break this bell, a remarkable curiosity, let him be accursed!

There is also a statue of the old soldier in Jaipur marble erected by himself in the temple.—*W. Crooke: Eta.*

[If Mr. Crooke will kindly procure me a rubbing of all the inscriptions above-mentioned I shall be much obliged.—*R. C. T.*]

NUMISMATICS.

436. **Tatar Coins in Russia.**—The *Istoricheski Kestnik* (Historical Messenger) of January 1887, p. 237, has the following very interesting paragraph:—The Tátárs of the village of Srednáya Yelouzana, district Kousnetz, government Saratov, while clearing a forest and grubbing up the roots before ploughing, came upon a large earthen two-handled pot containing a quantity of Tátár silver coins about a *poud* in weight. The finders sold it to some silversmiths in Penza for about 1,000 roubles. The coins were all of about the same weight, *viz.*, three-eighths of a *zolotnik* (1 *zolotnik* = 4,256 grammes), and were made of very pure silver, which had kept its brightness. Some of the coins were quite new, others were much worn. The local *mullas* read on them the name of the Sultáns Muhammad Urbazan, Milibak Khán, Abubakr Khán, *etc.*; and the years *A. H.* 722, 756, 761 (= *A. D.* 1320, 1354, 1359), and on some the Suní Creed, "there is no God but God," *etc.*—*W. R. Morfill: Oxford.*

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437. **Oudh—Masnavi Nal Daman.**—A poem on Nal and Daman, by Ráhat, published in 1244 *A.H.*, or 1825 *A.D.*, at the Nawal Kishor Press, Lucknow: 36 pp. 8vo. It is a translation into very elegant Urdú verse of a Persian work of the same name, which is itself an adaptation of the well-known Sanskrit story of Nala and Damayanti. It relates how Nal, Rájá of Ujjain, having fallen in love with Daman, the daughter of the Rájá of Bandar in the Dakhan, succeeds after many difficulties in marrying her. He soon afterwards dies, whereon she burns herself (*sati*).

Nal, the Rájá of Ujjain, saw Daman, the daughter of the Rájá of Bandar, in the Dakhan in a dream, and fell in love with her, and in this was strengthened by the report of one of his courtiers who had seen the beauty himself. Daman had similarly dreamed of Nal, and had fallen in love with him. After this the lovers began to correspond by means of a pigeon which carried their letters. In the end they married. After which Nal neglected his affairs for the society of his bride. His younger brother, seeing his state of mind, induced him to play at backgammon (*chausar*) with him for his kingdom, and Nal lost the game. So he and his wife had to go into the forests, where he lived as a *faqír*, and after a time lost Daman. Wandering on alone he was bitten by a serpent and turned into a jet black man, in which condition he wandered on to the cities of Ratbaran and Bandar, where he found his wife living. He induced the serpent, which had turned him black, to restore him to his once fair complexion, and then returned to Ujjain and won back his kingdom from his brother. But soon after this he died, and Daman became *sati*. This is a very distorted version of the original Sanskrit story.—*R. C. Temple: London.*

438. **Oudh Sikandarnama.**—The Life of Alexander (the Great), by Maulaví Ghulám Haidar, published in 1293 *A.H.*, or 1876 *A.D.*, at the Nawal Kishor Press, Lucknow: 374 pp. small 8vo. It is a very elegant versified translation into Urdú of the Persian work by Jámí. It purports to be a sort of life of Alexander the Great.

In the country of Rúm (Greece) there dwelt a great king named Failqús (Philip), whose capital was Maqadúnia (Macedon). He had a son, Sikandar (Alexander), brought up by Kálqúmájas (= ? Χαλκιδευς*), the father of Aristú (Aristotle). Failqús had designs on Persia, but died before he could accomplish anything, and Sikandar succeeded him. Soon after he ascended the throne the Zangís (Ethiopians) attacked the Egyptians, who called in the aid of Sikandar. He defeated the Zangís in a way that created a great sensation in Persia. About this time *he* invented the looking-glass. He also refused to pay the tribute demanded by Dárá (Darius), king of Persia, and always paid by his father, whereon Dárá proceeded to attack Rúm. (Some say that Sikandar was the elder brother of, or otherwise related to, Dárá; others say he was the son of the gods). The result of the war was the death of Dárá, and complete defeat of the Persians. Sikandar now became master of Persia, and, being a believer in the religion of Ibráhím (Abraham, and, therefore, ? a Jew), destroyed all the fire temples of the Persians, and rooted out the enchantments that had existed in Bábal (Babylon) since the days of Sulaiman (Solomon). He married Dárá's daughter, Raushang (Roxana), according to the dying wish of her father, by whom he had a son, Sikandarús (? Alexander Ægus). Sikandar then went to Makka (Mecca), where he paid homage to the house of God, and subdued the Arabs. He then visited Barda', where a woman, named Naushába, was

* *Sic.* in orig.

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queen, with whom he had very friendly dealings. From this place he returned to Rúm, and deposited immense treasures in the temples of his native land. Starting a second time, he went to Mount Alburz (Caspian Gates), on the top of which was a mighty fort of robbers, whom he subdued. He next built a thick, strong, and high wall of metal over the range, to keep out the Khafcháqs, a robber tribe that harassed the neighbourhood. It was here that he sat on the mysterious throne of Kaikhusro (Cyrus), and drank out of his cup. He then went on to India, and made Kaid, the king, pay him tribute, after which he went on to Qanauj (Kanauj), and defeated and slew Fúr (Porus), the king, in battle. He next visited Tibat (Tibet), and concluded a treaty with the emperor of Chín (China). He next went to Rús (Russia), from which he rescued his friend Naushába, the queen of Barda', whom the Russians had captured. He next tried to discover the waters of immortality by the aid of Khwája Khizar, but failed, and returned disappointed to Rúm. Here he sought the society of philosophers, of whom Aflátún (Plato) was one, and of whom he learnt many new things. At last the angel Jibríl (Gabriel) appeared to him, and told him he was a prophet like Músá (Moses). He then visited the lands of the west (*mulk-i-maghrab*), where he had many wonderful adventures, discovering where the sun sets in Bahru'l-mahít. He then discovered the source of the Nile, and, returning to the eastern ocean, he set up a high statue warning sailors against a dangerous place. He then went again to Chín, and visited the land of Júj and Májúj (Gog and Magog), where he built a metal wall, and on his way home he died,—*R. C. Temple: London.*

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439. Kathiawar—Palitana—The Mahatma Chronicle.—The traditions of Pálitáná, which are of more general interest, are derived from the *Mahátmá*, or sacred chronicle of that mountain, which purports to have been abridged from a former work on the same subject by Srí Dhanéswar Súrí of the renowned city of Valabhi by the order of 'Sauráshtra's Lord' Siláditya.—*Forbes's Ras Málá, edn. of* 1878, *p.* 6.

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440. Madras—Malabar Coast—Kerala—Malayalim Literature—Revival of an old name.—Kérala (west coast of Madras) is the land of cocoanuts and of scenes sacred to Vishnu, the birthplace of a great religious reformer, famous for its peculiar customs and laws of land-tenure and inheritance.

As a name it is still a royal patronymic at Cochin and Níléshwar, and in conjunction with Varmma is a common name among the local Kshatrias and Tirupads; and abbreviated to Kean and Kelu it is common also amongst Nairs.

It is one of the "fifty-six" districts of ancient India mentioned in the *Vishnu Purána*, whose representatives attended the festivities of Ráma, Nala, Sávitri, and Páncháli: all of whom are mentioned in Malayálim popular verse.

It is, however, the local works that I would now draw special attention to. Besides the famous *Kérala Upatti* and *Kérala Mahátmyam*, there are several books on the Malabar Coast which are worthy of being better known than they are, *viz.*, *Kshithi Ratnamálá* (not yet printed), *Acháram*, *Avakasakramam*, *Visésha Mahátmyam*, *Konmudi Payama.*

Among vernacular periodicals are the *Kéralamitvam* in Cochin, *Kéralópekari* in Mangalore, *Kéralodayam* and *Kéralachandika* (now defunct), *Kéralakókila* in Maráthí at Cochin, *Kéralapatrika* at Calicut, *Kéralapataka* at Cochin, *Kéralamayukham* at Calicut.

In the Calicut district there is a village called Kéraládhísvarapuram, and there is a general tendency to revive the use of this ancient name, now long disused, for we see an Arts College at Cochin styled Kérala Vidyasála and two associations styled respectively Kérala Sabha and Kérala Janami Sabha. Lastly and oddly a new Freemason's Lodge has been entitled the Kérala Lodge!—*N. Sankumi Wariyar: Madras.*

441. Ceylon—Death from hornet-stings.—In 1882 there was a case of death from this cause at Tangalle, Southern Province. According to the headman's report, a man of 70 years of age passing under a cocoanut tree in a garden called "the sandalled gentleman's garden" (*Sereppu Mahatmayálayi Vatta*) was stung by hornets (Sinhalese *debará*, *sphex ferraginea* of Sr. Fargean) all over the body. This happened at 8 A. M. The man became unconscious, and was in that state when seen by a snake doctor some hours later ("four feet before noon"). The doctor "applied a medicine to his nose and fumigated (the wounds I presume), and applied to them antidotes for hornet poison," but the patient died about 5 P. M.

The hornets were driven away by another man flicking at them with a cloth.—*J. P. Lewis: Ceylon.*

BOTANY.

442. Himalayas—Sikkim—Bhutan—Abies Webbiana — Himalayan Silver Fir.—*Abies Webbiana* or the Himálayan Silver Fir called *bádar* in Kashmír; *rag*, *ré*, *tosh*, *spun*, *réwárí*, *pun*, *palúdar*, *bádar*, in the Himálayas; *góbriá sula*, in Népál; *rághá* in Kumáun; *danióhing* in Bhútán, is found in the Himálayas between 7,000 and 13,000 feet, in the inner ranges of Sikkim and Bhútán between 9,000 and 13,000 feet, and in the outer ranges not below 10,000 feet.

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In the tracts near the Jhélam the twigs and leaves are cut and stored for winter use as fodder and litter for cattle.—*G. Watt : Calcutta.*

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443. **Bengal — India — Abroma augusta,** called *ulatkambal* in Bengal, is a small bush, widely spread, native or cultivated, throughout the hotter parts of India.

It flowers most profusely during the rains, and the seeds ripen in the cold season. These are five-celled with many seeds in each cell used as food.—*G. Watt : Calcutta.*

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444. **India—Ceylon—Siam—Abrus precatorius—Indian or wild Liquorice Root—Crabs' eyes.**—See Vol. IV, note 377. The seeds of this beautiful climber, met with all along the Himálayas ascending to 3,000 feet, and spreading through the plains of India to Ceylon and Siam, and known vulgarly as Crabs' eyes, are said to be used in Egypt as food when boiled. But if eaten in any quantity they produce violent headache, and when injected hypodermically they are poisonous—*G. Watt: Calcutta.*

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445. **Sind—Rajputana — Gujarat—Deccan —India—Acacia Arabica—Indian Gum Arabic.**—See Vol. IV, note 57. This tree, wild in Sind, Rájpútáná, Gujarát, and the Northern Deccan, and common everywhere throughout the plains of India, is very valuable for fodder. The green pods with tender shoots and leaves are given as fodder for cattle, sheep, goats, and camels, and are specially valuable for this purpose during a season of drought when other fodder fails.

The gum is highly nutritious, and to a limited extent forms an article of food largely in times of scarcity.

In fact, there are few trees more valuable to the cultivator than this. It yields him his most valuable timber, luxuriates on the poorest waste lands, and is ever-green even in seasons of drought. Its bark forms a useful domestic medicine, and with the leaves and pods is used in dyeing and tanning. The leaves are a never-failing source of fodder and the gum an article of food, each tree yielding about 2lbs. The young thorny twigs are universally used for dry fences to protect certain crops, and tied into bundles they form decoys for fishermen.—*G. Watt: Calcutta.*

[In the Panjáb the pods are also used as fodder and have a certain small value of their own. I found men quite willing to "contract" for the fallen pods from the *kíkar* reserves in the Ambálá Cantonment, to be used as fodder for sheep and goats; and before the reserves were railed in the sheep and goats of the neighbourhood were regularly driven into them to browse on the pods lying on the ground,—a process which, of course, prevented anything like an increase in the number of the trees. —*R. C. Temple*].

446. **India—Burma—Acacia Catechu.**—See Vol. IV, note 58. This is a moderate-sized, gregarious, thorny, deciduous tree, common in most parts of India and Burma, extending in the sub-Himálayan tracts westward to the Indus. Its chief product is *kath* and cutch, obtained by boiling down a decoction from the chopped wood, say for 20 hours continuously, after which twigs are placed in it, on which the *kath* crystallizes. Both *kath* and cutch are known in commerce as catechu; but the former is regarded as purer than the latter, and is largely used as an ingredient in the prepared *pán* or betel-leaf which the natives of India are so fond of chewing. The *kath* is reduced to a fine powder, a little of which is smeared on the *pán* leaf, together with white lime and crushed betel-nuts. It is the *kath* in combination with the lime which gives to the teeth and lips the red colour so characteristic of Hindús. Cutch is made by boiling down the decoction until it forms a hard extract, used as a tan and as a medicine—the true catechu of European commerce.—*G. Watt: Calcutta.*

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447. **Madras—Assam—Bengal—Burma—Acacia Concinna—Reeta Nuts.**— Its vernacular names are *ríthá*, *kóchi*, Hindí; *ban-ríthá*, Bengal; *aila*, *rasaul*, Oudh; *sikékai*, *shíká*, Bombay and Deccan; *shika*, Tamíl; *chikaya*, *gogu*, Telugu; *kenbwong*, *sókwotnwe*, Burma; *sigé*, Canarese.

It is a climbing shrub found in the south of India, Bengal, Assam, and Burma. Under the name of "soap-pods" its pods are largely used instead of soap as a detergent, especially in washing the hair. They are also used as a deobstruent and expectorant. The acid leaves are eaten.—*G. Watt: Calcutta.*

[The pods are much used by English ladies throughout India in washing the hair and are by them called reeta nuts."—*R. C. Temple.*]

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448. **Afghanistan — Sindh — Panjab — Rajputana—Gujarat—Acacia Jacquemontii.**—

Its vernacular names are *hansa*, Afghanistan; *kíkar*, *babúl*, *bamúl*, *babúl*, Panjáb; *ratabauli*, Gujarát. It is a small, bushy, thorny shrub met with on the east flank of the Sulaimán Range, ascending to 2,500 and at times to 3,000 feet; on the outer Himálaya near the Jhelam to about the same elevation; on the Panjáb plains, in Sindh, and on the banks of the Narbadá. It is also common in ravines and dry water-courses in Rájpútáná and North Gujarát.

The bark of the root is used in the distillation of spirits; the branches are cut, and the leaves threshed out with sticks, are used as fodder. —*G. Watt : Calcutta.*

[To the names given above add the Balochi *chighird.*—Ed.].

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449. **India—Burma—Acacia Leucophlœa.**—See Vol. IV, note 61. This tree is found on the plains of the Panjáb from Láhor to Dehlí, and in the forests of Central and South India and Burma.

The young pods and seeds are eaten, and even the bark, in times of scarcity. The latter is used in preparing spirits from sugar and palm-juice, to precipitate by the tannin it contains the albuminous substances in the juice. The fruit is largely collected for fodder in the Panjáb. —*G. Watt: Calcutta.*

450. **Afghanistan—Panjab—Acacia Modesta.**—Its vernacular names are *palosa* in Afghanistan and *phaláhí* in the Panjáb. It is found in the Sulaimán and Salt Ranges, the sub-Himálayan tract between the Indus and the Satlúj, and the northern parts of the Panjáb plains.

This is one of the characteristic trees of the Panjáb. The leaves and fallen blossoms are collected for fodder.—*G. Watt: Calcutta.*

[Add to the above the Balochi name *kaur*.—ED.].

PROVERBS AND SAYINGS.

451. **Panjab—Popular Ballad—Raja Rasalu.**—The story goes that a bridegroom going to seek his father-in-law's house, in order to fetch away his bride, met a woman bathing by a well, and said to her jocularly—

NAR.

Bané pair ghasandiá, mat newar ghasjá !
Jis kaunth dí tú nár hain, oh nún kikan rain vishá ?

NAR.

Kaunth merá lat-báwará : panj khate, das khá !
Bail wángan kháke, sundá dhid wajá.

NAR.

Sónú déwán tólwan, móti dédh hazár !
Oh kaunth tú chhad de ; main kaunth, tú nár !

NAR.

Eh gall múl na howasí, dhartí puthí ho.
Ambarí mainún phér jané, tán main téri ho !

NAR.

Mat kar gussa jánió, sadá eho sabhá.
Assí tere thin puchhde ; das shahr dá ráh.

NAR.

Bánh karán, kachh disán ; uthán disán ang.
Jitthe munde khédde, uthe já nisháng.

HE.

Washing thy feet take care to not wash away thy heel!
Whose wife thou art how doth that husband pass the night ?

SHE.

My husband is a lumpish fool: he earneth five and eateth ten !
Eating like a bullock and sleeps rubbing his belly.

HE.

I will give thee gold and pearls a thousand and a half !
Leave that husband and let us be husband and wife !

SHE.

This can never be, though the earth be upside down.
My mother must bear me again, and then I can be thine !

HE.

Be not angry, this is ever my way.
I ask thee, show me the way to the city.

[SHE.

If I raise my arm I show my breasts, if I rise I show my form.
Where those boys are playing, go there without misgiving.

He then went in search of his bride, and asked the boys where his father-in-law lived, and they pointed to an ill-famed black lad, and said "there is your brother-in-law!" Shocked at his appearance, and judging that his sister would prove no better, he said—

DULHA.

Kále kále bainan : kále kále nain.
Jaise sálá dékhiá, waisí sále dí bhain !

BRIDEGROOM.

Black is the egg-fruit, and black are the eyes.
I have seen my brother-in-law; so will his sister be!

Crest-fallen he turned away, when the girl he had spoken to turns out to be the sister and his wife, whereon the boy said—

LARRA.

Dálí dálí aur phal ; phal phal aur sawád !
Je ras loren prém de, mor ghore de wag.

BOY.

Every branch hath its own fruit : every fruit its own flavor !
If thou seekest the juice of love, turn back thy horse.

[This last line has a variant—*Je tu sugar suján hai, mor ghore de wag :* If thou art wise turn back thy horse].

While he was still living in his father-in-law's house an old woman met him in the streets and shot this rhyme at him.

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BUDHIA.

Chál terí lat-báwarí, hath vichh rúmál piyár !
Eh gall sánún das de, ghar rakhde kikan nár ?

OLD WOMAN.

The conduct of thy lumpish wife, fluttering the kerchief in her hand !
Tell me this, how dost thou keep thy wife at home ?

So he came home to his wife, who told him to retort with the following couplet :—

DULHA.

Pánon wángon patti, wáng supari rang :
Téri jáe sohní siyá, chuk chuk lándí ang.

BRIDEGROOM.

Delicate are her feet, like betel is her hue.
Thy beauty's husband goeth, having tasted her body.

The old woman, however, retorted on him as follows :—

BUDHIA.

Sikhé sikháe áiú ; je tú akhdon kal,
Hor sabh galán chhadke, chalde tusáde wal.

OLD WOMAN.

Well taught has thou come ; hadst thou said so yesterday,
Leaving all else, she would have come to you.—
W. Buchanan : Gujrát.

[The above story is usually told of Rájá Rasálú, of which this is by the way a very good version.—ED.].

Punjab—Marriage Song from Jalandhar.—

I.

Jálandhar Shahr men áke ik darzí dá bétá mangwá dé !
Ní ránie, áj hamáre ghar káj hai !
Mérá ládrá ghóre ab charhe,
Jyún púrab-másí dá chand.
Ní ránie, áj hamáre ghar káj hai !

II.

Jálandhar Shahr men áke ik nái dá bétá mangwá dé!
Ní ránie, etc.

III.

Jálandhar Shahr men áke ik bárhí dá bétá mangwá dé.
Ní ránie, etc.

IV.

Jálandhar Shahr men áke ik halwái dá bétá mangwá dé.
Ní ránie, etc., ad infinitum.

I.

Go to Jálandhar city and get me a tailor's son
My queen, there is business in my house today!
My darling shall ride a horse,
As beauteous he as the full moon.
My queen, there is business in my house today!

II.

Go to Jálandhar city and get me a barber's son !
My queen, etc.

III.

Go to Jálandhar city and get me a carpenter's son !
My queen, etc.

IV.

Go to Jálandhar city and get me a confectioner's son !
My queen, etc., *ad infinitum—R. C. Temple : London.*

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452. Oudh—Hindi Sayings.—

A man in distress once went to a distance for employment, and while he was absent, his wife wrote to him in riddles :—

Ik más do hot, yahán hot hí nit.

It should occur once a month, but here it occurs always—(*i. e.*, *ekádasí* or the fast on the 11th of the lunar month).

To this he replied :—

Mat ghabráo : áwat hún : ab dwádas rahat hí nit.

Never mind : I am coming : it shall always be *dwádas* now : (the *dwádasí* feast is that which follows the ekádasí fast).—*Kakku Mall : Faizábád.*

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453. Oudh—Hindi Proverbs.—

(1). *Mán na mán, main terá mahmán.*
Invited or not, I am your guest.

(2). *Kháiyo man bhatá, pahiniyo jag bhatá.*
Eat to please yourself, dress to please the world.

(3). *Diyá dán, diyá dán; phir mangá to Musalmán.*
What is given is given ; to ask it back is to be like a Musalmán.

(4). *Dhol, gawár, Sudr, pas, nári :*
Yah sab tarna ki adhkári.
A drum, a rustic, a Súdra, the heart, and a woman :
Are all kept well when under restraint.—
Kakku Mall : Faizábád.

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454. Panjab—Proverbs of the Hushiarpur District.—Concluded from Vol. IV, note 378.

(151). *Hár ghí, te Sáwan Jháns; Póh Mágh jau chár.*
Tinne galán na karán, tán turá na banni bár.
(Give your horse) *ghí* in Hár, and barley fried in ghí in Sáwan; in Póh and Mágh give him green barley.
If you cannot do these three things, then dont keep (*lit.* tie up) a horse in your yard.

(152). *Chár chaure, chár saure,*
Do chhóte, do móte,
Gol, dumbí píth chauri:
Oh leáwin, kaunta, ghorí!
Four broad (feet), four short (fetlocks),
Two small (ears), two large (eyes),
A round tail, and broad back:
Oh husband, bring such a mare—(*i. e.*, bring me with all these good points).

(153). *Mandrián, chadrián, çhawrián, mathe jinkán de mat:*
Turián eh badiárián, narian chaur chupat.
Of middle height, broad, with wrinkles on the forehead:
These are signs of good blood in a horse, and are bad signs in woman.

(154). *Mithí, nithí, pátrí, kamcharí kamros:*
Nárin badiárián, turián eho dós.
To be a slow goer, one that looks down and is thin, one that eats little and is seldom angry:
These are signs of good breeding in women, and are bad signs in horses.—*J. Montgomery: Lahore.*

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455. Panjab—Panjabi Proverbs.—Concluded from Vol. IV, note 139.

(259). *Tand nahín, táni hi phití hoí haí.*
Not the thread only, but the whole skein is broken.

(260). *Tirín dí mat khurí pichhe hóndí haí.*
A woman's meaning is in her heels (after-thoughts: postscripts).

(261). *Ohí ráni, jihrí khasmen báni.*
She is queen, who is favored of her lord.

(262). *Oh bhulá nán janiyé, jihrá mur ghar áve.*
Hold him not forgetful who comes home again. (He is wise who thinks twice over a matter).

(263). *Oh din dúbá, jis din ghóri charhiá kubhá.*
It will be an evil-day when the hunchback rides a horse.

(264). *Uh mánge bhéli, uh pathar dáhe.*
He wants a sugar-plum, is given a stone.

(265). *Uchí dúkán phiká pakwán.*
A grand shop and stale cakes.

(266). *Ujár pind kohlú mukaddam.*
Of the deserted village the oil-press is chief (being too heavy to take away).

(267). *Uth nán sakán philé mún gódián dá.*
He cannot rise and blames his knees.

(268). *Udam age Lachhmi.*
Work precedes wealth. (Work must have gone to the getting, wherever money was got).

(269). *Uth de munh zirá.*
Cummin seeds in a camel's mouth.

(270). *Uth nán kude, bóre kude.*
It is not the camel, but the sack that jumps.

(271). *Vádrián sajádhrián ján sirán de nál.*
Old habits go only with life.

(272). *Vand kháe so khand kháe, ad kháe so dad kháe.*
Eaten in company it is sugar, eaten alone it is a frog. (Children's saying when asking for sugar).

(273). *Vehlí Jattí ún vele.*
A Jatt's wife with nothing to do will card wool. (Jattís are proverbially hardworking women).

(274). *Yár sóhí, jihrá tor nibháve.*
He is a friend who is friend for ever.—*Aya Singh: Lahore.*

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456. North-Western Provinces — Hindi saying.—

The story goes that a man returned home after several years of wandering, and was regaled by his wife with some hot milk. It was too hot for him to drink, and while it was left to cool they both fell asleep. Meanwhile a snake crawled into the hut and drank up the milk, which killed it. Finding it dead the woman exclaimed—

Bhalá húá pí mar gayá, ná tur hóti ránd:
Jagat hansái hóti, Rájá létá dánd.
It is well that it died drinking, or I should have been a widow;
The world would have laughed, and the king taken a fine (on inheritance).

There is, however, a play on the word *pí*, which means also "husband." Given this meaning, the whole sense of the couplet is completely altered. — *W. J. D'Gruyther: Kasauli.*

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BOOK NOTICES.

457. The Light of Asia, by Edwin Arnold, C. S. I.—Illustrated Edition. London, Trübner and Co.

Notices of this very popular work have previously appeared in many journals, and its points have been variously discussed, but the chief feature of this particular edition—the illustrations—have been missed. They are all taken from *bonâ fide* native representations of Buddha and his life, without addition or alteration, and we have here before us fac-similes of pictures, however crudely executed in the original, of Buddhist stories as they present themselves to the Buddhist imagination. A flood of light is thus necessarily thrown on those quaint sculptures and drawings so familiar and so incomprehensible to the student of Indian Buddhist architecture and art, and a new interest given to them. As instances of this we would draw attention to the cuts on page 7 entitled in the list "merchantmen bringing rich gifts": on page 19, "Rishis passing the Jambu tree": and on page 86 where Buddha takes his horse to see the world. Viewed therefore as a teacher through its illustrations of the meaning of bas-reliefs and sculptures from Buddhist buildings, the book is an invaluable one, and serves as a key by which the student may unlock the sealed door of ancient Indian design, and having thus once obtained an entrance into the vestibule, use the clues now given him to penetrate unaided into the further recesses of the structure. Other books of course can do this for him, but they are not, as a rule, such as would, from their nature, attract any but the most earnest, or from their costliness, be available to any but the wealthy; whereas this one is both interesting and moderate in price. The value of the illustrations is augmented by their being placed *within* the text as it were; cuts rather than full-page plates being used throughout the work.

As edition after edition of the *Light of Asia* has been brought out, we cannot but wonder that the author has allowed his extraordinarily faulty transliteration to remain hitherto untouched. It is a great pity to allow the book to continue to be marred by signs of want of scholarship of such a nature as to throw doubts on its existence.

---

458. The Book of the Thousand Nights and a Night.—By Richard F. Burton. Benares: Kamashastra Society, 10 vols.

Sir Richard Burton has this week sent out to subscribers the tenth and last volume of his *Thousand Nights and a Night*. It contains some fifty pages only of translation, a "terminal essay" of 140 pages, and a number of indices and appendices which swell the total to 532 pages.

In the "terminal essay" Sir Richard discusses first the birthplace and date of the work. Following von Hammer, he unhesitatingly declares for a "Persian framework, perfunctorily Arabicised," the archetype being the *Hazár Afsána*, or "Thousand Tales," referred to by Al-Mas'údí (944 *A.D.*), of which, unfortunately, no MS. is known to exist. The oldest tales, including "Sindibád or the Seven Wazírs" (*not* "Sindbád the Sailor"), may date from the reign of Al-Mansúr, in the eighth century *A.D.* The thirteen tales, occupying 120 Nights, or less than one-fifth of the whole, which are found in all the MSS., may be placed in the tenth century; the latest tales are as modern as the sixteenth. As to the author, he is unknown for the best of reasons—"there never was one."

This is followed by a brief history of "The Nights" in Europe, which consists mainly of a generous eulogy of Galland—"alone he did it."

Then comes a chapter on "The Matter and Manner." Here we have the beast fable or apologue referred to an Egyptian, not to a Buddhist, source; the fairy tale ascribed wholly to the Persians; and a sketch of the life of Harum Ar-Rashíd (otherwise "Aaron the Orthodox"), who is the hero of great part of the historical stories.

The fourth and longest chapter is entitled "Social Condition." This begins with a picture of Baghdad under the Caliphs, and an estimate of Muhammad and Al-Islam, in which Sir Richard emphasises opinions which he has never concealed. Then comes some "anthropological" discussions.

The last chapter deals with the *saj'a*, or rhymed prose, and the *shi'r*, or metrical verse, the faithful rendering of which is one of the marks of this translation. Without any break there follows a very learned disquisition on Arabic prosody, contributed by Dr. Steingass.

The indices are themselves a marvel and a model. First we have the usual index to the volume; then an index to the tales in all the ten volumes; an index to the notes in all the ten volumes, forming fifty pages; a table of first lines (both English and Arabic) in the metrical portion: these two last have both been compiled by Dr. Steingass; and a table of contents of the several Arabic MSS., compared with the three English versions of Lane, Mr. Payne, and Sir Richard himself.

Finally, to render the work still more complete, Mr. W. F. Kirby, the editor of *The New Arabian Nights* (1882), has added a bibliography of the "Nights" and their imitations, together with a table exhibiting in parallel columns the contents of the principal editions and translations.

And so Sir Richard Burton ends, "to his sorrow," the labours of a quarter century.

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459. **The Gupta Volume, by J. F. Fleet, C. I. E.—In the Press.**

This sumptuous and monumental work, from which so much is expected, owing to the author's acknowledged eminence as a Sanskrit scholar, epigraphist, and archæologist, is now so near approaching completion that the page proofs are ready. It is being published at the expense of the Government of India at a heavy cost, and will be accompanied by a large number of plates of the numerous inscriptions set up at various points in India by the important princes of the Gupta dynasty; and these are of a quality that equals, if it does not surpass, anything of the kind that has hitherto been published anywhere.

So far as the public are concerned, at any rate, and probably so far as the majority of experts are concerned as well, this volume of the inscriptions of the Guptas will settle post-Christian Hindu chronology; and so it will be as important a work to the historian and archæologist alike as has been issued for many a long year.

Roughly speaking, from the epoch of Asóka to the advent of the Muhammadans in *A.D.* 1000, intermediate Hindu chronology has been until quite lately in a more or less chaotic state. All that could be said was that *if* the dates ascribed to the initial years of the various eras, according to which inscriptions were dated, were correct, *then* the chronologies were so and so. Now, as many of the more important eras were capable of being expressed in terms of each other, to settle definitely the initial year of any one of them was to gain a most important point. All the world knows that Asóka's date was fixed by his mention of his contemporaries, Antiochus Theos, of Syria, and Ptolemy Philadelphos, of Egypt, by his being identified with Piyadasi—his name on the inscription—and by his being the grandson of Chandragupta, or Sandracottus, the contemporary of Seleucus, in 312 B. C. The crucial date of his reign may be thus fixed as between 264 and 223 B. C. Again, there is no room for doubt as to the dates of Mahmúd's many irruptions between *A.D.* 997 and 1026; and though one would be far from saying that there is *no* certain chronology between Asóka and Mahmúd, yet the fixing of the commencement of an era, such as that used by the Guptas in the early centuries of our own era, would enable scholars to settle at once so many moot points that one might look upon the obscure question of Hindu dates as practically cleared up. As a result, then, of his work on the volume under discussion, Mr. Fleet lately published in the *Indian Antiquary* a paper on the "Epoch of the Gupta Era," in which he expressed his opinion that it is now, from epigraphical records at his disposal, conclusively proved that the Gupta era began in *A.D.* 319-20. Here, then, we have a new sheet anchor in mediæval Indian chronology for future workers to hold on to.

But other questions besides chronology are involved in the exhaustive study of inscriptions: paleography, language, orthography, religion, ethnology, geography, and history, all alike claim the epigraphist's close attention. And judging by the exceedingly careful character of Mr. Fleet's work that has as yet been placed before the public, we may look forward to much enlightenment on all these points.

We have before us advance proofs of the letterpress attached to the first plate which is the "Allahabad posthumous stone pillar inscription of Samudragupta," and which may be looked upon as a sample of the method employed throughout the work. It may be as well here to say a word as to the system of inscription nomenclature now universal. In "naming" an inscription, the place comes first, then the material, then the class, and lastly the king's name and his dynasty and date (if necessary). Thus the "Allahabad posthumous stone pillar inscription of Samudragupta" means "a posthumous inscription on a stone pillar in the name of (King) Samudragupta at Allahabad." So a "Gwalior inscription of Vikrama-samvat, 1161," means "an inscription at Gwalior (dated) in the year of (the) Vikramáditya (era), 1161. Again, the "Faizábád copperplate grant of Jayachchandra of Kanauj means "the grant on a copperplate by (King) Jayachchandra of Kanauj (found) at Faizábád." This nomenclature is a little clumsy perhaps, but it answers practical purposes very well.

Mr. Fleet's plan of editing his Gupta inscriptions is this:—He first gives a careful history and bibliography of it as an inscription, and in doing this, he seems to have hunted up everything that has anywhere been said about it, pointing out *en passant* the errors that may have been committed by its various editors. He then minutely describes its site and the material on which it has been inscribed, giving the history of this. Next comes a minute description of the writing, its size, class, and condition, with notes on its paleography, its characters and its peculiarities—all this in much detail; the numerical symbols employed, the language, and the orthography being noticed in detail as well. This is followed by its contents, *i. e.*, whether they pertain to religion, genealogy, geography, history, ethnology, and so on. Then is given the text, minutely annotated, to explain variant readings, uncertainties, orthography, paleography, previous theories regarding it, and so forth. Lastly, there is a word for word and line for line translation, accompanied by a running commentary of the most searching kind. Altogether no stone seems to have been unturned, and no labour spared to render the treatment of the subject exhaustive. It may be added that varieties of type are systematically employed throughout to accentuate important points in the argument, and to render it clear to the eye as well as to the mind.

This first inscription of Samudragupta is specially adapted to exhibit Mr. Fleet's method fully and favourably. It was cut by the orders of his son, Chandragupta II., soon after his accession, on the celebrated pillar in the fort at Allahabad, on which is also cut one of Asóka's edicts. Its characters are in what is known as the Gupta alphabet, which, however, as Mr. Fleet points out, was by no means confined to the Guptas. But its great value is that being non-sectarian, and "devoted entirely to a recital of the glory, conquests and descent of Samudragupta," it gives us invaluable information "as to the divisions of India, its tribes, and its kings about the middle of the fourth century *A. D.*

On the whole, those that are interested in things Indian may look forward to the early publication of a work of no ordinary value, and one which will not only enhance Mr Fleet's already high reputation, but which will most materially advance our knowledge of the East. —*R. C. Temple: London.*

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Assam, Bengal, Bombay, Burma, Ceylon, Chamba, China, Deccan, Himalayas, Japan, Madras, Nepal, North-West Provinces, Orissa, Oudh, Panjab, Persia, Sindh.

RELIGION.

460. **Persia—Bombay—Electric Fire.**—With reference to fire *produced by electricity*, said to be one of the sixteen sacred fires mentioned in the *Vendidad*—(see Vol. IV, note 1)—the Persians always say that one of their old books mention *electricity*, and that, though for ages they have lost the science, the electric telegraph was known to the ancients. I could never, however, get to see the book, nor can I remember that the author was ever named.—*Ghain : Khandesh.*

461. **Persia—Treatment of mendicants.**—The aphorism attributed to Tulsí Dás quoted in Vol. IV, note 2 (2), reminds me that Sa'di in the *Gulistán* sarcastically advises his friends to borrow from, or lend to, a mendicant, as, in either case, he will never be seen again.

On the other hand, the story of Abraham and the fire-worshipper in the *Bóstán* inculcates, as does Tulsí Dás, that all religious mendicants should be welcomed.—*Ghain : Khandesh.*

462. **Persia—Votive offerings—Religious cures.**—On the road through Persia there is a well dedicated to Murtaza 'Alí where the crippled, maimed, diseased, and sick have bathed and recovered from their ailment, leaving in gratitude their crutches and other tokens of their cure. At Holywell, in North Wales, the same kind of relics of convalescents are to be seen.—*Ghain : Khandesh.*

[The above is a very interesting note. All through Europe are to be found, near curative shrines, models of the limbs or parts of the body cured at them, usually in wax. It is an old European custom, and instances of its existence in India and Central Asia will be very welcome.—ED.].

463. **Nepal—A story of Moses—The Fatal Child.**—The following quaint tale was told one evening by an old Muhammadan from Mulunga, one of the Népál outposts :—

There once was a prince who had no children. As he sat holding court, the prophet Músá (Moses) passed by on his way to see God. The prince called upon him and asked where he was going. On hearing that he was going to heaven, the king said :—"Ask God whether I shall have a child or

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not." When Músa', the seer, was in heaven he remembered what the king had requested, and asked God whether it was written in the Book of Fate that the king of a certain country should have a child or not. God replied:—"There is no child written, but if he will agree to the following conditions, he shall have one child:—

"(1). That after receiving the news of the child's birth he must die, wherever he may happen to be, without seeing his son.

"(2). That after the child is six days old its mother must die.

"(3). That on the day of his marriage the child himself must die."

The prophet Músá returned to his home, and on the way called in at the king's palace and gave him the news. The king said, "What's the use of agreeing?" But the queen said, "Let us agree, as we have all got to die some day, and I wish to be a mother." The king then agreed.

The child was born in due course, and though the queen had warned all the servants not to tell the king, one officious handmaiden ran into the *darbár* and told him, on which he gave up the ghost. On the sixth day of the boy's life the queen died. The infant was brought up by its foster mother, and the kingdom taken possession of by the Emperor of Hindustán.

After many days Músá, the seer, passing by, saw Asghar, the king's son, playing with some children. He took him with him to his own land, and told his wife to look after the child. When he grew up, the prophet said, "Now let us marry him," and his wife agreed. Another prophet lived some distance away who had a pretty daughter. Músá, after visiting the other prophet, said, "I want you to give me your daughter in marriage to my son." He said, "Very good." But, when Músá had related the history of the king's son, he declined to have anything more to say to the wedding. Músá then left at midnight in a huff, but at the threshold he was met by the prophet's daughter, Sajani, who got the whole story out of the prophet, and then made him come back and dine, declaring that she would marry Asghar and none other.

A day was fixed for the contract to take place. On the fixed day Músá went to the house of the other prophet with the king's son, and the marriage took place. Towards morning the bridegroom woke up, and said to his wife, "Sajani, I have got to die to-night, but I am very hungry, and I must eat." The girl got up, and having gone to the store-room, got materials for a dinner. As he sat down to eat a *faqír* came to the threshold, calling out, "I have eaten nothing for fourteen days." Asghar thought, "Well, I have got to die, and though from fear of death I have eaten nothing for seven days, yet I am so hungry that on the brink of death I cannot restrain my passion for food, much more then must this poor *faqir* require nourishment." Thinking thus, he went to the door, and offered the food to the *faqír*, who ate and was much pleased, and prayed to God that the youth might live for 160 years. God granted the prayer of the poor pilgrim.

Músá had prepared a tomb to receive the body of the ill-fated king's son, and sent people for his body, who returned with the news that he was alive. Greatly disgusted, he went to the apartments of the bridegroom, and seeing him alive he got in a rage and went to heaven. Halting before the starry threshold of the heavenly court, he called for admittance, and the gates of heaven being opened, he went in. Coming before the throne, he said, "Lord, answer my one question: Does God tell lies?" The King of kings, knowing all things, said, "Prophet of small belief, being God I cannot lie. For the good of the world I granted the *faqír's* prayer. On a poor man's petition I have overruled the Book of Fate." The prophet was silent, and went forth to praise the mercy of his master.—*Englishman: Calcutta.*

[The above very interesting version of the "Fatal Child" folk-tale may in part be well compared with Longfellow's *Golden Legend*.—ED.].

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464. The Scapegoat.—The following very interesting letter to the *Athenæum* from a well-known authority will be of value in connection with the many notes concerning the variant forms of the "scapegoat" that have appeared in this *Journal*.

The word "scapegoat" in the *Authorised Version* (Lev. xvi, 8, 10, and 26) is in Hebrew *Azazel*, which is differently explained by ancient and modern commentators as "the goat to be sent away," "the goat of separation of sins," or "a high summit" where demons dwell. The parallelism, however, in verses 8 and 10, where it is said that "one lot shall be cast for Jehovah and the other for Azazel," makes it clear that Azazel represents some pagan divinity. But what divinity was it and where was his earliest worship? The name Azazel gives a word for "goat" compounded with the word *el*. There can be no doubt that amongst the Canaanitish tribes the goat had a sacred character. Michal, it is said (1 Sam. xix, 13, 16), "took an image and laid it in the bed, and put a pillow of goat's hair for his bolster." In the tabernacle there were curtains of goat hair. Professor Sayce has mentioned to me that the Assyrian priests were clothed with goat-skin when sacrificing. On many solemn occasions we find the goat appearing. The brethren of Joseph killed a kid of the goats (Gen. xxxvii, 31), Gideon and Manoah prepared a kid (Judges vi, 19; xiii, 15). The prohibition in Exodus xxiii,

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19, and elsewhere, "Thou shalt not see the kid in his mother's milk," has, no doubt, something to do with a pagan worship. The locality En Gedi (Joshua xv, 62, and elsewhere), "fountain of the kid," refers to a locality where the kid was worshipped. The proper names of Gadi (2 Kings xv, 14, 17), and more especially Gadi-el (Numbers xiii, 19), refer to the same fact. Perhaps the name of Gad, and of the divinity of the same name in Isaiah lxv, 11, (*A. V.* "that troop," translated by some "Fortune"), are also connected with the kid. For comparison's sake I shall mention the Greek *aigis* which the artists interpreted to mean the goatskin cloak of Athena. Compare also the sacred wild goats connected with the shrine of Artemis in Professor Robertson Smith's *Kinship and Marriage in Early Arabia*, p. 194, and the tribe of Anz (goat), p. 199.

The worship of he-goats (*sair*) is specially mentioned in 2 Chron. xi, 15, "And he ordained him priests for the high places, and for the *seirim*" (*A. V.* "devils;" others translate "satyrs"); and the service in which the two goats played the chief part was especially directed against the worship of the *seirim*, as it is said Lev. xvii, 7, "And they shall no more offer their sacrifices unto devils." (*lit.* goats). In Isaiah xiii, 21, and xxxiv, 14, the *sair* (goat) becomes, as is usually the case with idols, satyrs. It was in the land of Edom, and more specially in *Seir*, that, I believe, the goat worship existed primitively, and hence the name of Seir is perhaps derived. I should not like to venture to take Esau, who is called the man *sair* (Gen. xxvii, 11: *A. V.* "a hairy man"), in connexion with the land of Seir; for in that case I should have to take the word *halaq* (*ibidem: A. V.* "a smooth man"), as a proper name also, and Jacob would then be the man of Halaq, another Edomite province (Joshua xi, 17; xii, 7). It is remarkable that in the history of Esau and Jacob, "skins of the kids of the goats" possess a great importance. Azazel, "Goat-el," would, therefore, according to my opinion, represent the goat divinity to whom one of the goats was sent laden with sins. He was first handed over to a man of the god Ata (Lev. xvi, 21: *A. V.* "a fit man"), whose worship was carried on in the land of Gazerah (*ibidem*, 22; Gazéra 1 Macc. iv, 15: *A. V.* "not inhabited"). Ata was a divinity known in Syria (Sayce in the *Transactions* of the Society of Biblical Archæology, vii, 2, pp. 259, 260), and forms part of the name. The name occurs also in the proper names of men, Atay (1 Chron. ii, 35 and elsewhere), Utay (Ezra v, 18), Ata-yah (Neh. xi, 4), and, according to the ingenious conjecture of M. Joseph Halévy, also in the name of the locality Ittah-Kazin (Joshua xix, 13), which means "the master Atah," similar to Shimron-meron (Joshua xii, 20), "Shimron our master." Possibly *ish* in *itay* stands for *baal*, and thus we should have the Baal of Itay. Indeed *ish* and *baal* are identical in Hosea ii, 18. *Ish* has also a mythological meaning in Gen. iv. 23; and possibly the name of Yishai(Jesse), which we find in 1 Chron. ii, 13 as Ishai, may mean "of the tribe belonging to Ish." Compare the names of Ithai and its compounds, Ithiel and Ethbaal.

The sacrifice of the two goats seems not to have been performed during the period of the Second Temple, for otherwise Josephus would have given more particulars about it. What the *Mishnah* (*Yoma* vi) reports on it cannot be taken as historical. We learn only from it that the Azazel was considered by the tradition of the Rabbis to be a steep mount, which is called Tsuk. In the *Book of Enoch* Azazel is turned into a demon. The idea of the Azazel sacrifice rests upon an early document, perhaps taken from Edomite literature, although the actual wording may be of a late date.—*A. Neubauer: Oxford.*

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465. Panjab—Pir Shankar Das—A Panjabi sect.—The following interesting but vague account of a local sect in the Panjab was communicated to the *Pioneer*. Can any one give more precise information about it?

About 30 miles to the south-east of the civil station of Sháhpúr, and some 50 miles from the Salt Range, in the Kálowál *tahsíl*, rise all of a sudden, and sheer from the plain, the group known as the Kiráná Hills, and of the same formation, *viz.*, limestone and sandstone, as that of the Range. It is formed of a large number of hills, the smaller of which, themselves varying greatly in area at the base and in altitude, form, as it were, a great chain of pickets round the large central hill, on which some religious buildings stand. The height of the hill I should estimate from memory to be about 2,000 feet.

On the top of this main hill, the climb up to which is somewhat tedious and has to be accomplished on foot, are situated the buildings which are few and far from spacious, with the exception of the pillared hall or *bárádarí* in which the *mahant* or chief himself sits. Not many of the *chélás* (disciples) live on the premises, and the out-offices as we should call them, are on lower slopes. Somewhat extensive granaries, in which a large quantity of grain is stored at all times of the year, are to be found near them, and I suspect that the faithful in the neighbourhood more frequently express their devotion in kind than in cash. There are also one or two small tanks on the way up, not unskilfully constructed, in which a supply of rain-water is kept up, the value of which may be estimated when I say that the average annual rainfall of the Sháhpúr district is only about 20 inches.

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Such when I saw it, was the domain of Pír Shankar Dás, a Bairágí Mahant, who has now long since passed to his rest, but who was then known and respected all over the country side, and, indeed, for many hundreds of miles round. It was said, in fact, and I believe with truth, that he had *chélás* as far to the North-West as *Kábul*, and I know that his sect had an affiliated shrine in remote and sacred Hardwár. The most curious feature, perhaps, about this peculiar *panth*, as a Panjábí would call it, was the extreme liberality and eclecticism of its range. The very name of the Abbot savoured of it—Pír Shankar Dás! the title of a Musalmán saint prefixed to the name of a Hindú!

The people who attended his ministrations from time to time—very few of whom, of course, were *chélás*, but proselytes of the *gate*, or stray devotees, who had heard the renown of the Pír's sanctity and his skill in simples—came from all classes of the community, and certainly not only from amongst old orthodox Hindús. Sikhs were very common there, for close by was the *'iláqa* of Nihang, which swarmed with fanatical specimens of Gurú Govind's followers, and Músalmáns came too, even the very humblest of them, the caste known as Musallí, and Hindús of every caste and degree. He was a prudent and politic man too, was the Mahant; careful to eschew all controversies, and kept well in with the Deputy Commissioner. And thus the tide came and went daily and the place had always a stir, and an air of life about it.

I saw the Mahant once myself, and had a long chat with him. It needs not to say that he never left his shrine, so those who sought him had to travel up the hill to him. About half-way up I was met by some of the *chélás*, who greeted me in his name and showed me every possible civility, and in a short time I was ushered into the presence of the Mahant himself.

There sat Pír Shankar Dás, a straight, good-looking and intelligent Hindú of about 40 or 45 years. There was nothing of the ascetic in his appearance, except the broadly lined sectarial marks in fresh pigments of vermilion and white; no ashes, no nudity, no dirt, nothing repulsive whatever. He was dressed in saffron-coloured garments of a good thick warm material, and the *pagarí* that covered his head was, I remember, neatly twisted and set off with some bright relieving colour. He wore, of course, no ornaments; but the massive *málá* (necklace) of rich brown beads round his neck, and the rosary which he regularly fumbled or with which he beguiled (perhaps he actually told) the hours of the day more than made up for this. The whole effect on my mind, prefaced from what I had heard of him before, was the picture of a frank winsome good-looking man whom it was pleasant to look upon, and there he sat, calmly looking around him, by the side of the grave in which he was some day to be laid; and hard by, in the same *bárádarí*, a spacious and somewhat lofty room, were the neatly rounded graves of his predecessors. Yet there was nothing repulsive, startling though it was, in the contrast and the association between the living and the dead. Everything looked so still, so neat, and so peaceful, that, after a moment's surprise, there was nothing to jar upon one.—*Pioneer: Allahabad.*

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466. Oudh—Penances prescribed at place of pilgrimage.—

Gayá dundé, Jagannáth hundé, Prág mundé.

Fees at Gayá, cash deposits at Jagannáth, head-shaving at Prág.—*Kakku Mal: Faizábád.*

SOCIAL CUSTOMS.

467. India—Objection to naming a husband.—What is the origin of the Hindú woman's objection to mention her husband's name? Do the Turanian races observe it?—*G. C. Whitworth: Rájkot.*

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468. Madras—Velamas—Marriage custom.—The marriage ceremony as observed among the Velama sect is similar to the customs of the Bráhmans. At the beginning sixteen coloured pots full of water are placed on rice scattered on the floor of a room set apart for worship. The nails of both the bridegroom's and the bride's feet are pared: and this is repeated at every subsequent ceremony during the marriage. On the fifth day the pots are removed, and the wedding performed.—*Bh. Somayazulu: Masulipatam.*

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469. Assam—Child-marriage.—The aboriginal Assamese, though he finds it convenient to call himself an orthodox Hindú and can often be brought to abjure strange food and flesh, yet is often loth to take a girl not yet in her teens to feed, clothe and bring up in household habits. Living as he does in wild places, waging incessant warfare with monkeys, pigs, deer and other such depredators of his crops, leading often a very secluded and solitary life, the practice of zenana life can hardly be enforced by him upon his womankind. Hindú though he be, therefore, he desires, when he marries, a sturdy helpmeet—a grown woman who will mind his house and cook his food, and if he is compelled to link his fortunes to those of a little girl not yet in her teens, had much rather she stayed under the tutelage

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of her mother. If he is a Bráhman, he cannot very well help himself, for an Assamese Bráhman, not being fully recognised as such by men of his caste in other parts of India, must needs be more scrupulously attentive to matters of ritual and ceremony than other Bráhmans. But Kakatís who would fain be called Kayasthas, and castes even more obviously aboriginal in origin, evade the law by not marrying a girl outright till she has arrived at woman's state. It is necessary, indeed, according to time-honoured custom, the original causes of which have long been forgotten, to secure a girl when she is little more than an infant, but the difficulty which is beginning to be felt by Hindús elsewhere is met by a substitution of betrothal for marriages. There is in Assam what we matter-of-fact Westerns would call "a long engagement." When the preliminaries of betrothal have been arranged by the friends of the future bride and bridegroom, a ceremony takes place which is called the *mani pindhwá*, the giving of jewellery to the girl. When the girl reaches maturity, this is followed by the *nowái tulaní* ceremony, which consists chiefly in making further presents to the future bride's parents. Later on, there is a fresh ratification of the betrothal in the *jóran pindhwá*, followed in some cases by a feast to caste-fellows known as *bhój*. And, last of all, when the young lady is of a fit age to assume her place as mistress of the household, there is the *bar biyá*, or true marriage.

But the best of human institutions are open to abuses, and the Assamese method of overcoming the marriage difficulty has its special drawbacks. Too often avaricious parents take opportunity of the long string of expensive ceremonies to accumulate unlawful gains by engaging their daughters to more suitors than one, a proceeding which often makes quaint work for the Courts, civil and criminal. But the great point to notice is that, until the final marriage, a girl is, to all intents and purposes, free. If her intended husband dies during the period of betrothal, she is not a widow, and such a thing as a child-widow is unknown among the lower castes of Hindús in Assam. And it is, perhaps, a hopeful token for the success of reform in the large field of India Proper, that this result has been attained by the common consent of men called Hindús, who, in matters of food and drink, are carefully scrupulous, even beyond the custom of more orthodox and legitimate followers of their rites. An Assamese Hindú will not eat rice cooked by his own brother, but he has at least escaped what is apparently admitted to be a blot upon Hindú manners —the hopeless state of young widows.—*Pioneer: Allahabad.*

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470. Madras—Choice of wife—Marriage customs—Orthodox Hindus.—The choice of a wife is a very difficult matter among orthodox Hindús Every boy and girl has a horoscope, and these must "agree" before a boy can marry any particular girl. Whenever a marriage is proposed the *dvádasa kútas*, or twelve relationships of the contracting parties, are carefully examined in their horoscopes.

The following couplet gives ten of them and *varna* and *nádi* make up twelve:—

Dinam, ganancha, máhéndram, stridirgham, yónirévacha.

Rási, rásyádhipó, vásiyó, rajjurvédhá; tathá dasa.

Ordinarily they are:—

(1.) Dina-kúta.	(7.) Rásyádhipa or Grihamaitrí-kúta.
(2.) Gana-kúta.	(8.) Vasya-kúta.
(3.) Máhéndra-kúta.	(9.) Rajju-kúta.
(4.) Strí-dírgha-kúta.	(10.) Védhá-kúta.
(5.) Yóni-kúta.	(11.) Varna-kúta.
(6.) Rási-kúta.	(12.) Nádí-kúta.

To each *kúta* are assigned asterisms (*nakshatras*) and zodiacal signs (*rásis*), some of which favour the marriage, and others do not. The most important *kútas* are the seventh Grihamaitrí-kúta, the ninth Rajju-kúta and the twelfth Nádí-kúta. Unless these three agree, no marriage can take place. If they do agree and other *kútas* also agree, the marriage will turn out well; the greater the number agreeing, the more prospect there is of happiness. It is not, however, necessary for any other *kútas* than those mentioned to agree, though some parents of boys insist on an agreement of more than the three chief *kútas*.

Before proceeding further, it is necessary to give the twenty-seven asterisms or *nakshatras*:—(1) Asvini, (2) Bhárani, (3) Krittiká, (4) Róhini, (5) Mrigasírsha, (6) Ardrá, (7) Punnarvasu, (8) Pushya, (9) Aslesha, (10) Majha, (11) Pubba, (12) Uttará, (13) Hasta, (14) Chittá, (15) Svatí, (16) Visákha, (17) Anúrádha, (18) Jyeshtha, (19) Múla, (20) Púrváshádha, (21) Uttaráshádha, (22) Sravana, (23) Dhanishthá, (24) Satabhisha, (25) Púrvábhádra, (26) Uttarábhádra, (27) Révatí.

The agreement of the *kútas* is calculated as follows:—

(1) *Dina-kúta.* The governing couplet is the following:—

Kanyádi vararikshántam ganayan nava sankhyayá
Samántyatárakam sréshtham dinakútam prasasyaté.

Begin at the asterism of the bride, and, including it, count to the bridegroom's, including it also; then subtract nine. If an even number or nine be the remainder, the *kútas* agree. Thus, let the bride be born in Anurádha (17), and the bridegroom in Revatí (27), then from Anurádha to Revatí, both included, is 11: subtracting 9, we get a remainder 2, and the *kútas* agree.

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The Dina-kúta is so called from the allusion to the *dina-nakshatra*, or birthday of the bride and bridegroom.

(2) *Gana-kúta.* These are three *ganas, viz.*, Dévagana, Manushyagana, and Rákshasagana; and each belong to nine asterisms.

The *ganas* are as follows :—

Deva.	Manushya.	Rakshasa.
Asvini	*Róhini*	*Krittiká*
Mrigasira	*Pubba*	*Aslésha*
Punarvasu	*Púrváshádha*	*Maghá*
Pushya	*Púrvábhádra*	*Chittá*
Hasta	*Bharani*	*Visákhá*
Sváti	*Ardrá*	*Jyéshthá*
Anurádhá	*Uttará*	*Dhanishthá*
Sravana	*Uttaráshádha*	*Satabhisha*
Révati	*Uttarábhádra*	*Múlá*

The controlling triplet is this :—

Sva ganañchóttamam vidyán
Madhyamam daiva mánusham :
Adhamam rákshasam daivam
Mrityurmánusha rákshasé :
Stri rákshasam na kartavyam
Kartavyam nara rákshasam.

To explain this triplet let us begin with the opening words : *sva ganañchottamam vidyát ;* our own *gana* is the best. That is, if the *gana* of the bride is the same as the *gana* of the bridegroom, the *kútas* agree, *e.g.*, suppose the bride's *nakshatra* to be Asvini, and the bridegroom's Púshya, Hasta or Révatí, their *kútas* agree because all these *nakshatras* belong to the Dévagana. This particular kind of agreement is a very favorable augury. Similar examples are : bride's *nakshatra* Rohini or Púrvashádha and bridegroom's Uttarabhádra ; all these belonging to the Manushyagana the *kútas* agree most favorably. Bride's *nakshatra* Krittiká or Chittá and the bridegroom's Dhanishthá or Múlá ; all these belonging to the Rákshasagana, there is a very promising agreement in the *kútas.*

To go on with triplet : *Madhyamam daiva mánusham ; daiva and mánusha* are (only) middling, *i. e.*, if the girl's *nakshatra* is in the Dévagana, and the boy's in the Manushyagana, there is an agreement in the *kútas*, but not a good one : *e.g.*, if the boy's *nakshatra* is Asvini or Anurádhá, *i.e.*, in the Dévagana, and the girl's is Uttará or Uttaráshádha, *i.e.*, in the Manushyagana, the agreement is only so so.

Again : *Adhamam rákshasam daivam*, worst is *rákhsasa* and *daiva*, *i.e.*, there is no agreement at all between the Rákshasagana and Dévagana : *e. g.*, if the girl's *nakshatra* is Krittiká, and the boy's Asvini, the former belonging to the Rákshasagana and the latter to the Dévagana, there is no agreement ; indeed this combination is so bad that it will ordinarily stop a marriage.

Again : *Mrityur mánusha rákshasé ;* there's death in *mánusha* and *rákshasa*, *i e.*, if a girl, whose *nakshatra* is in the Manushyagana, weds a lad of the Rakshasagana ; *e.g.*, suppose the girl to have been born under Bharani of the Manushyagana, and to marry a boy born under Visákha of the Rákshasagana, one of them will soon die.

Lastly :—*Stri rákshasam na kartavyam kartavyam nara rákshasam ;* a *rákshasa* woman may not take any but a *rákshasa* boy, but a *rákshasa* may choose a girl of another *gana*. This is all very well, but the former part of the triplet says, " there's death in *mánusha* and *rákshasa*." The answer to this objection is that—*all* other *kútas* agreeing a *rákshasa* boy may marry a *mánusha* girl, but not *vice versâ ;* nor may a *daiva* girl marry a *rákshasa* boy, though *vice versâ* is allowable.

(3) *Máhéndrakúta.*

The controlling triplet here is the following :—

Vadhvádinam chatus sapta dasamé cha trayódasé :
Shádasaikonavimsáchcha dvávimsah pamchavimsatih :
Eté máhéndrayógásyurviváhéshu prasásyaté.

4	7	10	13
16	19	22	25

Begin with the bride's *nakshatra* and count to the brjdegroom's, both included, and if the number is either 4, 7, 10, 13, 16, 19, 22, or 25, the *kútas* agree. Thus, suppose the bride to be born under Visákha and the bridegroom under Révatí, by counting from Visákha to Révatí, both included, we get 13, and so an agreement. On the other hand, if the bride's *nakshatra* is Anurádha, and the bridegroom's Révatí, we gèt 11, and there is no agreement.

(4) *Stri dirghakúta.*

The ruling verses are these :—

(*a*) *Stri dhishnyáddáyanavaké stridúramatininditam:*
Dvitiyé madhyamam próktam tritiyanavaké subham,
Chaturdasarkshádupari stribáhulyam visam subham.

(*b*) Stridirghakutapavadah :—

Stridírgham yadi nódváhe strinásam bhavati dhruvam :
Sa dóshó násti yadyasti rasischa grahamaitrakam.

(*a*) Consider the *nakshatras* as divided into sets of nine ; then count from the girl's, and if the boy's falls within the first nine, there is no agreement ; if it falls within the next there is only a middling agreement. If within the last nine, there is a full and a lucky agreement. This rule is applicable to Bráhmans or Kshatriyas. Among the

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Vaisyas the boy's *nakshatra* must necessarily fall after the fourteenth. Thus, suppose the girl's *nakshatra* to be Asvini and the boy's Pushya, then there is no agreement, as Pushya is the 8th from Asvini. But if the boy's *nakshatra* is Uttara, the 12th from Asvini, there is a middling agreement among Bráhmans and Kshatriyas, but none among Vaisyas. If the boy's *nakshatra* is Múlá or Révatí, the 19th and 27th from Asvini, there is agreement in any case.

(*b*) If this *stridirghakúta* calculation is not duly considered the death of the bride will certainly follow, unless the Rásikúta and Grihakúta (Nos. 6 and 7 below) agree.—*S. M. Natesa Sastri: Bangalore.*

[To be continued.—ED.].

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471. **Sind—Funeral custom—The shroud**—The poorest man in Sind tries to keep at least a finger ring which he hopes in case of death will pay for his shroud and funeral.—*Ghain: Khandesh.*

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472. **Panjab—Honorific names—Animals**—Musalmáns in the Panjab commonly call parrots Miyán Mithú ; while the Hindús call it Gangá Rám.—*Chaina Mall : Ambála.*

473. **Panjab—First fruits.**—No Hindú will eat of the first fruit of a season until he has presented some of it to a Bráhman. To omit this would cause indigestion and disease.—*Chaina Mall: Ambála.*

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474. **Oudh—Calling by name**—The reason given in Oudh for the custom by which neither husband nor wife will call the other by name is that to do so will shorten the life of the person spoken to.—*Kakku Mall : Fáizábád.*

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475. **Oudh—Promises—Vows—Tin talaq**—Promises or vows repeated three times are considered irrevocable.—*Kakku Mall : Fáizábád.*

[This notion is universal in Northern India, and the ordinary vernacular expression for it—Tín taláq—shows its Muhammadan origin, through the Musalman custom relating to divorce.—ED.].

FOLKLORE.

476. **China—Japan—Asai and his sons—Variant of an Æsop's fable.**—Both in Chinese and Japanese there is a very old variant of the Æsopian fable of the "Father and his sons." According to this Eastern version, the father, by name Asai, is blessed with twenty sons, who, however, destroy the pleasure felt by their parents at their goodly number by constantly quarrelling among themselves. When at the point of death Asai calls his sons to his bedside, and taking an arrow out of a bundle of twenty, gives it to the youngest and bids him break it. This the boy does with ease. Asai then takes the rest of the arrows in the bundle, and tells his sons in turn : "Do to them as the youngest has done to the single arrow." Each one, from the youngest to the eldest, tries, but tries in vain, to break the compact bundle, upon which the father draws the usual moral and dies, leaving his sons wiser and better men.—*R. K. Douglas : London.*

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477. **Madras Folklore of the cat.**—

(*a.*) Accidentally swallowing the hair of a cat is believed to produce severe pain in the stomach.

(*b.*) It is unlucky to hear caterwauling going on when starting on a journey.

(*c.*) It is unlucky to see a cat on opening the eyes in the morning.

(*d.*) It is a heinous sin to pour water over a cat ; to be expiated by the construction of a golden cat and certain ceremonies. (What are these ?—ED.)

(*e.*) Children are taught never to beat a cat, and are told, if you do it your hands will shake ever afterwards, so that you will be unable to do anything.

(*f.*) It is unlucky to mention the word cat, so that if a butler wants his European master to understand that the cat has walked off with the milk, he will say it has been drunk up by an animal with four legs and one tail that makes a "mew mew" noise as it runs along.

(*g.*) It is, however, considered auspicious to a house if a cat is delivered of her kittens in it—an unusual occurrence.

(*h.*) Cat's flesh is prescribed in treatises on medicine as a specific for certain cases of asthma and consumption. But I have not heard of its being actually practised.

(*i.*) The astrologers will tell a person born during *pamartham* (the 7th lunar asterism) to worship the cat and never to molest it, as an act conducive to his salvation.

(*j.*) The skull of a black cat is a part of every sorcerer's equipment.

(*k.*) In Malayálim the cat is called *púcha*, and *púcha-pallu*, or cat-tooth, is a tooth appearing in a person over eighty years of age. Also the act in wrestling of catching a man by the loins and throwing over the head is called the cat-trick (*púcha-karanam*).—*N. S. Wariyar : Madras.*

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478. **Madras—The tiger and the cat—Folktale.**—A tiger and cat became great friends, struck up an offensive and defensive alliance, and taught each other their respective arts. Eventually they became enemies, and the tiger attempted to kill the cat, but it escaped by climbing into a tree, which the tiger could not do. It, however, sat under it waiting for the cat to come down for food, and while so waiting was killed by a sportsman.

A variant of this is that after the quarrel, the pair happened to come to the same well, and the tiger seeing the image of the cat reflected in the water sprang after it and was drowned.—*N. S. Wariyar.*

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479. **Oudh — Scorpion sting — Cure.**—Muhammadans "cure" a scorpion sting by repeating over the bitten limb certain prayers or charms, and at the same time alternately breathing and fanning violently over it till the pain disappears, which of course it must in time.—*G. Woulfe : Faizábád.*

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480. **Oudh—Non-liability to scorpion sting**—Persons born of women bitten by a scorpion during pregnancy are believed to be impervious to scorpion sting.—*G. Woulfe : Faizábád.*

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481. **Oudh—Cures—Children—Shi'as.**—It is a common sight to see women standing outside Shi'a mosques in Oudh, with sick children in the arm, so that the men returning home after prayer may breathe upon them and cure them.—*G. Woulfe : Faizábád.*

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482. **Madras—Folktale — Evil-eye—Cure—Eating salt from the left hand.**—In connection with the evil-eye, the following story is told in Southern India.

In a certain village there lived an old Bráhman, his wife and his only son. The Bráhman was very learned, and equally learned was his son; but in every society in which the father and son appeared, when any one praised the son, the father would always say, "What does that fool know?"

This was too much for the boy, and when this depreciation of his attainments was repeated in almost all the places he frequented, he became vexed and resolved upon murdering his father. For this purpose he took a big stone and sat on a beam in his father's bedroom unobserved.

He had several times informed his mother of the undeserving shame heaped upon his head by his father, but she did not mind him much. However, on the day on which he had resolved in his mind to murder his father, she saw that he was very melancholy, and so when she came to sleep by the side of her lord, the following conversation took place between them :—

Said she, "Why do you always accuse our son of being a fool in learned assemblies?"

"I accuse our son! Who told you that? You are a fool to have believed any such story!"

The fact was that the habit had become so deeply rooted in the Bráhman that he had no idea of what he did.

Said the good woman, "Our son tells me every day of it, and to-day he was all gloomy, and I suspect you to be the cause."

"What! is our son, who is a second Brihaspati in learning, not able to read my thoughts in this affair? So I have all along been displeasing him? I now see the reason of the gloomy countenance which he has put on several times before me. My object was only to avert the evil-eye. There is no doubt that our son is the best of Pandits; but if the evil-eye of a fellow-Pandit falls upon him he will become the worst of Pandits, and so I always say, 'What does that fool know?'"

Then the Bráhmani asked her husband to discontinue his remarks little by little.

The son who had been sitting on the beam with a stone in his hand all the while, heard his father's reasons, and he jumped down and confessed his guilt.

"My most kind father, tell me the course by which I shall expiate the sin of a murderous intention towards my own father."

"My son," said he, "you must taste salt served by the left hand of a woman, and when you have done it, your sins will leave you."

The boy ran off to his mother-in-law's house, and there he lived for a month till the opportunity arrived; and she served him with salt with her left hand because her right hand was full. From that moment he thought that his sin towards his father had been forgiven, and so he returned home to his parents and lived happily with them.

In this story it will be observed that the idea that to eat salt from a woman's left hand is as heinous a sin as to commit murder is prominently brought out. It was a cure for murder or the intent to murder, on the principle of like cures like.—*S. M. Natesa Sastri : Bangalore.*

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483. **Madras—Nails and hair.**—Pieces of the finger and toe nails after they had been pared, must never remain near the house, nor must hair that comes out while combing the

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head; as the magicians of Southern India are always supposed to work evil to their victims through cast-off hairs and pieces of nail. So when the paring takes place the pieces are carefully received in a cloth, leaf or paper and taken a good distance from the house and thrown away. *Srí* (prosperity) is supposed to desert that house in which a piece of nail falls on the bare ground. Also poverty is supposed to haunt the man who allows his finger nails to grow long.

Finger nails are poisonous and the antidote to the poison is betel; so, as Hindús eat with their hands they are obliged to chew betel after every meal.—*S. M. Natesa Sastri : Bangalore.*

484. **Madras—Dreams.**—A dream dreamt between 6 P. M. and 3 A. M. always turns out the opposite to the dream. A dream dreamt between 3 A. M. and 6 A. M. is true. So when a man tells his neighbour that he has dreamt a dream, the first question always is—Was it in the fourth watch or during the other watches? The interpretation, of course, following on the reply.—*S. M. Natesa Sastri : Bangalore.*

485. **Persia—England—Rams' heads on houses.**—In Persia many houses are adorned with rams' heads fixed to the corners near the roof, which are to protect the building from misfortune. On English houses rams' heads with large curling horns are sometimes seen carved amongst other ornaments. There may possibly be some connection.—*Ghain : Khandesh.*

[In Balochistan and Afghanistan it is customary to place the horns of *márkhor* and *uriyál* (the wild goat and sheep of the country) on the walls of forts and mosques.—M. L. D.].

486. **Bombay—Whirlwinds—Devils**—See Vol. IV, note 38.—Amongst Arabs, Persians, and generally in the Bombay Presidency, whirlwinds, from the big column of sand to the little whirling spout of dust as it travels along the road, are called *shaitans* or devils.—*Ghain : Khandesh.*

[The above no doubt is folklore, but it may have given rise to the common English term for these whirlwinds which are usually known as "devils" all over Northern India.—ED.].

487. **Persia—Cairns.**—It is a common custom in Persia when the traveller first catches sight of a big city in the distance to add a stone to the cairns that wayfarers for centuries have been helping to erect.—*Ghain : Khandesh.*

488. **Bombay—Slaughtering animals unlucky.**—My *sais* lately married, and hitherto it had been part of his duties to kill the sheep slaughtered for the use of my household. But after his marriage he begged to be relieved of the duty on the ground that if he continued to slaughter sheep he would have no children. —*Ghain : Khandesh.*

489. **Panjab—Earthquakes.**—Many Hindús believe that earthquakes are caused by the sacred bull which supports the earth on his horns. He rests it on alternate horns, and when he feels tired he shifts it from one horn to another, and then of course it shakes.—*Chaina Mall : Ambála.*

490. **Panjab—Pilgrimages—Sleeping on the ground.**—It is imperative to sleep on the ground if you want your pilgrimages to succeed. —*Chaina Mall : Ambála.*

491. **Panjab—The Rainbow.**—To the Hindús of the Panjab the rainbow is the bow of Ráma Chandra; to the Musalmans, of Bábá Adám.—*Chaina Mall : Ambála.*

492. **Panjab—Cows.**—To let a cow die with a rope round its neck is a very heinous sin, and can only be expiated by gifts to Bráhmans to the value of the deceased cow, and a journey to the Ganges. So if a cow gets at all ill it is at once let loose.—*Chaina Mall : Ambála.*

493. **Panjab—Finding metals—Saturdays—Gold—Silver.**—It is unlucky to find gold at any time, and anything on a Saturday. If a Hindú comes across a piece of metal on a Saturday he will give it to a Dakaut (professional Saturday beggar) or to a Mahábráhman (official at a funeral). No genuine Bráhman will receive alms on a Saturday.—*Chaina Mall : Ambála.*

494. **Panjab—Causes of quarrel in a household.**—Fire obtained from two houses will set up a disturbance between them: A ladle still uncleaned after a meal, or a broom set upside down in a house will make the inmates fight.—*Chaina Mall : Ambála.*

495. **Panjab—Partridges—Evil-eye.**—The partridge (*titar* or *chakór*) is a very lucky bird to keep, as it wards off the evil-eye. Both Musalmáns and Hindús believe that partridges eat fire at the full moon.—*Chaina Mall : Ambála.*

496. **Panjab—Peacocks—Mating.**—See Vol. II, note 890.—I have it from a Rájpút of Bibyál, a village near Ambála, who says that he knows of his own knowledge that peacocks do not mate! He says that in the month of Sawan (July) peacocks frequently strut about and show themselves off to the hens. After this performance they rest and look at the feet. The ugliness of their feet causes them to weep and the hens pick up the tears! Those that fall on the feet produce fine birds; those that fall on the ground, hens and ordinary birds!!—*Chaina Mall : Ambála.*

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497. **Panjab—Bones of the Camel—Lucky.**—If bones of the camel be placed in a crop of sugarcane no ants will attack: similarly if they be buried at the entrance of a house no evil spirits will enter it.—*Chaina Mall: Ambála.*

498. **Panjab—Salt.**—Never eat salt on Sundays and Tuesdays, and you will propitiate the gods, who will then fully supply your wants.—*Chaina Mall: Ambála.*

499. **Panjab — Children — Evil spirits—Flowers.**—Never let your children smell strongly scented flowers, as the *bhúts* (evil spirits) love them and dwell in them, and will enter your children through their noses!—*Chaina Mall: Ambála.*

500. **Panjab—Evil spirits—Women.**—*Bhúts* cook at noon (*shikir dopahr*) and at evening (*tikálán*): therefore women must not go out at these times, lest the *bhúts* over whose dinner they have unwittingly passed and so defiled should molest them.—*Chaina Mall: Ambála.*

501. **Madras—Comets—Unlucky.**—Comets (*jhárú tárá*) are very unlucky in Madras, as they forebode misfortune to the country and "heavy" times to the rulers.—*R. C. Temple: Bombay.*

502. **Madras—Rainbow.**—A rainbow during the mango showers (*úklí barsát*) portends much rain.—*R. C. Temple: Bombay.*

503. **Madras—Black horse—Unlucky.**—A black horse always brings ill-luck.—*R. C. Temple: Bombay.*

504. **Oudh—Mango seed.**—It is generally believed that if the mango stone is touched by the teeth it will not grow.—*Kakku Mall: Fáizabad.*

505. **Oudh—Leaping over children.**—If you leap or jump over your children you will prevent them from growing.—*Kakku Mall: Fáizabad.*

506. **Oudh—Folk medicine.**—Avoid the following if you would remain in health:—

Chait gur; Baisákh tél;
Jeth panth; Asár bél;
Sáwan marsá; Bhádon dahi;
Kanwar karélá; Katik mahi;
Aghan dhaniá; Pús juná;
Mághá misrí; Phágun chaná.

Molasses in March, oil in April, a journey in May, wood-apples in June, vegetables in July, curds in August, cucumbers in September, butter-milk in October, coriander-seed in November, —— in December, sugar in January, and pulse in February.—*Kakku Mall: Fáizabad.*

LANGUAGE.

507. **Panjab—Kat or Kath in place-names is (?) Kafir.**—Is not the word *kát* or *káth* known in the Panjab as the equivalent of *káfir;* and is it not occasionally prefixed to names of ancient sites?—*M. R. H.: England.*

[I have never met with this prefix. Possibly it is a mistake for *kot* a fort, which in the Persian construction is prefixed to the name, while in the vernacular construction it is affixed. Thus Kot-Kángra, Kot-Kamália. Frequently both forms are found, as Kot Mithan-Mithankot. There are several old Hindú forts, or even natural hills resembling forts in appearance, known by the name of *Káfir Kot.*—M. L. D.].

508. **Deccan — Sarpan — Old man — "Old stick"—A derivation.**—An old man in the Deccan is called "*sarpan*" or firewood. Perhaps this idea originated the saying of calling a man an "old stick," though the English have lost the allusion to the pyre.—*Ghain: Khandesh.*

509. **India—Gipsy tongue—Shelta.**—The following extract from Mr. C. G. Leland's paper on "The Original Gipsies and their Language," read at the Oriental Congress at Vienna, is specially interesting with reference to Mr. Grierson's recent researches into the language of the Gipsies and its connection with those of modern India.

"Three or four years ago there was probably not an educated man in all Great Britain who was aware of the existence in that country of the very singular Celtic language known as 'Shelta,' which is peculiar to tinkers, but which is extensively understood and spoken by most of the confirmed tramps and vagabonds. It is not mentioned in the Slang Dictionary; the English Dialect Society has ignored it; and thus far I believe that I am the only man who has collected or published a word or a vocabulary of it. I doubt if I ever took a walk in London, especially in the slums, without meeting men and women who spoke 'Shelta'; and I know at this instant of two—I really cannot say promising—little boys who sell groundsel at the Marlborough Road Station who chatter in it fluently.

"As 'Shelta' is somewhat mixed with Gipsy, and as the two languages are often spoken by the same persons, especially the half-blood Romanis, I will here give a brief account of my discovery of it. Once at Bath, England, I met a tramp who told me that Romani was being supplanted by a kind of language like Old Irish, which was difficult to learn. A year after, in company with Professor Palmer, I met with another vagabond who told us that the language was called 'Shelta.' He knew about a hundred words of it, which we wrote off at his dictation. This vagabond was a well-educated man. Two years after, in America, I found an Irish half-blood gipsy tinker who spoke 'Shelta' quite perfectly, and also Irish, Gaelic and Welsh. He was absolutely certain

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that 'Shelta,' while it was pure Celtic, was quite separate from the other tongues. Its pronunciation is strongly Gaelic; its words are, however, generally unlike it, though it has roots in common. My informant, who very much enlarged my vocabulary, himself pointed out differences between the terms in 'Shelta' and Old Irish. According to his account, the tinkers had from very ancient times always been a closely allied clan, intermarrying and speaking this peculiar language. Their unity began to break up 'about the time the railroads came in.' Since then 'Shelta' has declined. There are very few now living who can speak it perfectly.

"It has been very ingeniously suggested that as the tinkers of Great Britain may be the descendants of the old bronze-workers, so their tongue may have come down to us from prehistoric times. Discoveries have shown that the early bronze-smiths were nomadic, that they went about from village to village, making and selling new objects and buying up old and broken ware to melt and re-mould. The bronze-worker's craft was closely connected with that of the jeweller, in most cases both were exercised by the same person. His wares were immensely valuable in those days, out of all proportion to the present worth of such objects. Therefore, the bronze-smiths must have travelled in large bands for mutual protection. Nothing is more likely than that they formed, in time, a community with distinct laws and language. Nor is it improbable that this was transmitted to the tinkers. It takes a long time for men to form a distinct class with a separate tongue. The Celtic tinkers of England are unanimous in claiming for their class or clan a very great antiquity. Now when we find in the same country two nomadic classes of men, pursuing the same calling of working in metal, though separated by a long historical interregnum, we may rationally surmise that they had a common origin and a common language.

"I have introduced these observations of 'Shelta' in the hope that they will induce some sound Celtic scholar to take up the subject and investigate it thoroughly. Many curious discoveries await the man who will do this. There are still living in Scotland many old families of 'Tinklers,' as they are called, who retain many traditions of their ancestors. If these were thoroughly examined much might be learned."

[This subject will be referred to again later on.—Ed.].

HISTORY.

510. Panjab — Chamba — A Chronicle of Chamba.—Continued from note 434, Vol. IV.

Raj Singh was nine years when he succeeded his father, and the Rájá of Kángrá thinking it a fine opportunity, seized Pathiyar, Banér, and Bhangar. Ráj Singh's mother begged the aid of her father, Ranjit Dév of Jamnúm, who sent his brother with some troops and drove back the Rájá of Kángrá. The seized lands were given back to Ráj Singh. Soon after this Ráni Jamwál, the mother of Ráj Singh, died, and there arose strife between Ráj Singh and Ranjít Dév, his grandfather, owing to the latter's appointing one of his own people, a man named Ailú, to be prime minister of Chambá. Ráj Singh disliked him, and had him imprisoned. Ranjít Dév then sent Amrit Rai, Governor of Basólí, with a powerful force to advance on Chambá. Ráj Singh was away at Kálánúr on a visit to the Mughal Governor, and only heard of the invasion when at Núrpúr. He at once gave a *lákh* of rupees to the Rájá of Rámgarh, and with his aid drove Amrit Rai out of Chambá. This was in 1774 *A.D.*, and in the same year a son was born to him by Ráni Samáb, daughter of the Rájá of Bhadrawáh.

In 1781, Ráj Slngh invaded and conquered Beadli. Its ruler Rájá Bágebal fled, and had to pay a *lákh* and a half of rupees to recover his State.

In 1789, Ráj Singh sent his son and heir Jít Singh, then 10 years old, to take Kishtwár, which he did, and appointed Mirjankishen Singh as governor. This man was the representative of the rightful owners of the Kishtwár State, for the family then dispossessed had usurped the authority over it. He was a servant of the Chambá State; but soon afterwards he rebelled and had to be displaced, Tégh Singh being appointed in his stead. Kishen Singh died in Chambá. At this time Dayyapál was Rájá of Bhadrawáh and paid tribute to Chambá.

After this Rájá Sansár Chand took possession of Kángrá and claimed from Ráj Singh some villages as being the ancient property of Kángrá. Ráj Singh refused to give them up, and in the next five years built a fort at Rehlu. Upon this, in conjunction with Dhyán Singh, the Sikh minister of Lahore began a war with Ráj Singh, who was joined by the Rájá of Núrpúr, and was now established at Nertí. By a stratagem Sansár Chand took Ráj Singh's army by surprise, and his Núrpúr allies fled, leaving him with only 45 servants, who begged to postpone the encounter; but he refused and a fight ensued. Ráj Singh fought bravely in spite of a severe gunshot wound in the thigh till he was killed by a blow on the head delivered by Chart Singh Púrbiyá. A temple was raised to his honor and duly granted an endowment, which still exists. There is also a fair held there on the 7th of Hár (June).

After his death Vidyadhar, a Pandit, commenced a penance in Mahalkund Chandí, which cost more than a *lákh* of rupees, and which ended in

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the appearance of the goddess to him who gave *him* 12 years more of life in exchange for the seven years by which the Rájá's had been cut short. He was 40 years old when he died, having reigned 30 years.

Ráj Singh was killed in 1794, and was succeeded by Is Singh at 19 years of age. In his day Rájá Bijai Pál of Basólí commenced plundering *parganas* Pagh, Joándá and Bhalai; so Is Singh advanced on Basólí and overcame Bijai Pál, and exacted from him full damages.—*W. Buchanan: Gujrát.*

ARTS AND INDUSTRIES.

511. **Ceylon—Fish-curing—An ancient industry.**—For a long time before the Tamils of the North were subdued by Parakrama Bahu VI, and Jaffna reduced to the position of a conquered country, Hindú kings reigned in Jaffna, holding their Court at Nallur. In this neighbourhood there is a large garden of cocoanut, palmyra and other fruit trees, and a large artificial tank or reservoir of water, supposed to be the bathing place of the royal family. Here and there, sunk deep in the ground, may be seen the ruins and remains of ancient buildings; but no excavator has dug deep enough or cared to unravel the history of the past or the departed glory of Jaffna.

The chronicles of this period having been either lost or destroyed, or none having ever existed, the history of the period is solely derived from tradition and preserved in the names of places.

During the reign of one of the Hindú kings two chieftains, named Chéntán and Kusmán, carried on a large and flourishing trade in fish-curing along the sea-coast, stretching from Mailitti to Mathakal. The villages along this coast consisted then, as they do now, of people who live by fishing and other sea-faring trades. The two chieftains were brothers, who by an amicable arrangement amongst themselves, took each his share of the coast to carry on his trade without interfering with the other.

The head-quarters of each are even now known by their respective names, Chéntán-kulam and Kusmán-turai, places where even now the fishing craft of the coast use to lie on their oars, holding communications with the people of the villages.

In process of time, the fish-curing trade assumed such stupendous proportions, as to tempt the cupidity of the neighbouring village-chiefs. Chéntán and Kusmán held the entire fishing population of the coast in their pay, and they could have wielded their power to the terror, if not to the total extermination, of the inland chiefs; but they were nevertheless peaceful, peace-loving and loyal, and for the sake of peace they did not grudge occasionally to satisfy the cravings of the needy chiefs in the shape of largesses. But this tended only to more and more tempt the avarice of the insatiate chiefs. Their cry, like that of the daughters of the horse-leech, was ever and anon in the same strain, "Give! Give!"

The fisher-chieftains found it high time to resist further demands: and accordingly some of the messengers sent by the village chiefs to obtain presents from them, were insulted and sent back to relate to their liege lords the story of their disgrace.

The village chiefs were not slow to perceive their situation, nor slack to concert measures for carrying out their own ends. A council of war was convened at once, and consultation held as to how to dispose of the refractory, contumacious fisher headmen. Some were for open war, others proposed arson as the only means of destroying the factories and fish-stores, and one proposed to disclose a secret, a certain jungle berry, to poison all the fish along the coast.

But one more acute than the rest could rely on nothing so sure and effectual, as accusing the leaders of the fishing population to the king as persons having political designs on the kingdom. To denounce the trade as a nuisance, to declare it an open violation of the Saiva religion, and to urge that the village people could hardly live by reason of the stifling stench from salt-fish godowns, were all proposals made and declined. It was unanimously resolved, therefore, to charge Chéntán and Kusmán with treasonable designs.

This was accordingly done. But the poor king found himself in a fix. He was already in bad odour with the king of Kandy. He knew that Portuguese vessels were hovering about the coast. Whatever he might have done at any other time, just then, he was hardly prepared to offend so large and so powerful a body as the fishing population. He proposed to Chéntán and Kusmán to leave the country. They readily agreed, and with some of their followers, settled in Batticaloa—the progenitors of the large fishing population of the eastern province—what was Jaffna's loss was Batticaloa's gain.—*Ceylon Observer: Colombo.*

BIBLIOGRAPHY.

512. **Arabian Nights—Origin of Zayn-al-Asnam and Aladdin.**—I hasten to report a "find," which will greatly interest Arabists, and specially admirers of the "Arabian Nights."

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Briefly, the original text of the two Gallandian tales, "Zayn-al-Asnam" and "Aladdin," has come to light. M. Hermann Zotenberg, of the Bibliothéque Nationale, translator of Tabari, and a highly distinguished Orientalist, lately bought two full-sized folios (catalogued Nos. 1522, 1523), each of about four hundred pages, containing *The Thousand Nights and a Night*, and among other stories the two hitherto lost. This finally determines a question which, for many years, has been debated at weary length with scanty gain, evolving a polar difference of opinion. For instance, while Chenery, Coote, and others derived all the ten Gallandian tales from Greek and Levantine coffee-houses, the late Professor Palmer denied that "Aladdin" owned an Arabic origin.

The two folios are fairly written in a modern Syrian hand, which, although the colophon is silent, shows the work of M. Michel Sabbagh, a copyist formerly well-known in Paris. The original is still wanted; but doubtless time will supply the deficiency. Possibly the MS. may be connected with "M. Hanna le Maronite," who was in the habit of visiting Galland, and relating to him sundry "diverting tales." So says the professor himself in his Journal of 1710, also lately discovered by M. Zotenberg. This excellent Orientalist has most courteously offered to lend me his transcription of "Aladdin;" and I am delighted with the opportunity of going back to the fountain-head, instead of translating from the Hindústání translation.—*Richard F. Burton: in the Academy.*

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513. **Oudh—Nauratan.**—The Nine Jewels, by Mahjúr, published in 1230 *A.H.*, or 1811 *A.D.*, at the Nawal Kishor Press, Lucknow: 180 pp. 8vo. It is an Urdú book of stories turning on the "Deceits (*charitr*) of Women."

Story No. 1.—A man had a chaste wife, over whom he kept strict guard, despite her remonstrances, so she played a trick on him. She pretended to be ill, and that no one could cure her but an old nurse (*dái*). So the old woman was sent for, and between them they played a trick on the husband. Nothing could cure her, they said, but a jar of magic (*jádú ká matká*), and that the husband must bring it overnight and take it away next day on his head to a place the nurse would point out. The husband paid Rs. 500 for it, and brought it as ordered, despite its weight. The jar contained a young man, who remained with the wife all night. In the morning, while it was still dark, the husband carried the jar away, but on the way he slipped and tipped the young man out, breaking the jar, whereon he got a beating. Meanwhile his wife was cured, to his great delight, and he left her in peace afterwards, and never knew what had happened to him.

Story No. 2.—A man had a very bad wife, who had a dyer for her paramour. The dyer one day sent her a message by his servant, a young man. Seeing him to be a fine young fellow, she seduced him. They were still together, when the dyer, suspecting something owing to the delay, came after him with a drawn sword. Meanwhile the husband turned up, whereon the woman told the dyer to rush out like a mad man. When her husband came up, he inquired what it all meant, and she said that a mad man had followed a young man into her house, and that she had hidden him from him. The husband was overjoyed at his wife's supposed courage, and gave the youth the run of his house.

Story No. 3.—A man had written a book on the tricks (*charitr*) of women. One day he was travelling in a city, when an artful woman saw the book and determined to play him a real trick. She invited him to her house, where they passed the night together. In the morning her husband came to her, whereon she locked up her friend in a box, but left all his clothes lying about. She then said to her husband that they belonged to a man who had been with her the night and was now locked up in the box. But when her husband was going to unlock it, she laughed at him for a credulous fool, so he desisted. She next told her maid to give the clothing back to "the man from whom they were borrowed." She then pretended that she wanted a doctor, and when her husband went to fetch him, she undid the box, and let her friend out, asking him if any such trick was in his book. Whereon he was so ashamed that he threw it into the river.

Story No. 4.—A merchant left his home for a year, and meanwhile his wife turned into a public prostitute. When her husband returned it was too late in the evening to go home, so he put up in the inn (*saráí*), and sent for a woman for the night. They brought him his own wife. She recognized him, and immediately set upon him, saying, "I have found you out, and proved you now: you are still running after strange women." Whereon he became very much ashamed of himself, and took her home with him.

Story No. 5.—A labourer had a very ready-witted wife. One day as she was taking him his usual meal in the fields, she met a young man, who she seduced. After this she laid down her dish and went aside, whereon the young man uncovered it, made an elephant out of the meal in it, and covered it up again without the wife knowing anything of it. When her husband saw the elephant in the dish he asked her what it meant. She replied at once that she had had a very bad dream in the night, that her husband was being trampled on by an elephant, and that the priest (*pandit*) had told her that the best way of preventing its coming true was to

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make an elephant of his mid-day meal for him to eat. With this he was satisfied.

STORY No. 6.—One night a wife was sleeping with her paramour, and in the next room her husband and his father were sleeping. Her father-in-law happened to awake, and finding her and her paramour together asleep, removed her anklet by way of proof. She awoke, and finding her anklet gone, guessed what happened. So she sent her paramour away, and went to her husband and made him come to her. After a while she awakened him, and told him that while he was sleeping his father had come and removed her anklet. Whereon he got into a great rage with his father, and utterly scouted the father's story, making the poor father apologise.

STORY No. 7.—A woman was with her paramour when her husband knocked at the door. She put her paramour into a fowl-house and let loose her goat. When she opened the door her husband inquired as to her dishevelled appearance, and she said she had been after her goat, which had got loose. The husband went after it with his sword, and striking at it hit the fowl-house and cut open the roof, which revealed the paramour. When asked who he was he said he was the angel of death, come for the life of the goat. This so terrified the husband that he was glad when he went away.

STORY No. 8.—A woman was with her paramour, and hearing her husband coming she put out the light. On opening the door her husband inquired why the lamp had not yet been lighted. She thereon told him a story of what she had just seen. "Our neighbour is a bad woman, and I saw her with her paramour with the lamp lighted; and when her husband came she put it out and put a blanket over his head, just like this!" and with that she put one over her husband's head and let her lover out. When he had freed himself, all her husband said was, "Don't brother yourself about what your neighbours do."

STORY No. 9.—A penniless youth was travelling, and was received into his shop out of pity by a seller of betel-leaves (*panwárí*). In searching about for employment he chanced on the *panwárí's* house. The mistress, being a bad woman, called him in and lay with him, and giving him Rs. 2, told him to come again at the same hour daily. Not knowing who she was, he related the adventure to his friend, her husband. So the husband went next day to catch his wife, but she hid the youth in a mat. This adventure the youth accordingly repeated to him. The next day he was hidden in a reservoir; on a third day in a box: all of which was duly related to the husband. So the husband called a meeting of his caste (*panchâyat*), and while the youth was explaining the story to them, he got a sign from the wife, and saw how matters really stood. So he went on to the end of the story, and said, "and then I awoke;" and explained it was all a dream. On this the *panchâyat* told the husband he was a fool to bring charges against his wife on the strength of a dream.

STORY No. 10.—An evil-disposed woman was sent by her husband to buy sugar. Wanting to get it for nothing, she induced the shopman to consent to give it her on condition she lay with him. While they were inside, the shopman's servant undid the bundle of sugar and filled it with dust. When her husband opened the bundle and found it full of dust, he asked her what it meant, whereon she, being ready witted, said that a bull had attacked her on the road, and in running away she dropped her money. When she escaped him, she ran back and picked up the dust about the place, in hopes it might contain her money. Whereon her husband praised her for a plucky woman.

STORY No. 11.—One day a woman's headless trunk was found by four cross roads, and there was no clue to the murder. So the king ordered a report to be made of what all passers might say. A lady passed, and looking at it said, "She did it, but did not know how to do it" (*is ne kiyá aur kar na jáná*). Being asked what she meant, she replied, "If she had had sense she would not have met with such a fate." This did not satisfy the king, who had her locked up, and supplied her with food himself daily. However, she got her paramour to undermine her cell, and through this she used to visit him and gave birth to a child. Her lover was a friend of the king, and at his house she used to meet the king, much to his astonishment; for when he went to the cell, there she was. At last she got her lover to borrow the king's dromedary, and on it they escaped with their child. She left a letter behind explaining the story and saying, "If the other woman had known how to do it, as I did, she would not have met such a fate."

STORY No. 12.—A woman was with her paramour when her husband came up. She hid him in a corner, and said, "When I send him to the closet, you run away." When the husband came in, she sent him off to the closet at once, saying a thief is in there. On this the lover ran off, and the husband, thinking him the thief, was going after him, when the wife prevented him, saying, "He has a drawn sword in his hand."

STORY No. 13.—A woman caught by the husband with her paramour, made the latter stand in the yard with a white sheet over him. On opening the door, she said to her husband that a ghost (*bhút*) is in the yard. Seeing the white figure, the husband petitioned it to go away, whereon it began slowly to move, and went off, much to the husband's relief.—*R. C. Temple: London.*

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BOTANY.

514. India—Bengal — Deccan — Orissa—Assam—Himalayas—Burma.

A FEW TINDERS USED BY THE HILL TRIBES OF INDIA.

(1.) *Gerbera lanuginosa*, Benth, *Compositæ*. A common herbaceous plant found from Burma and Manipur throughout the entire range of the Himalaya westward at altitudes from 5,000 to 8,000 feet.

The *tomentum* from the under surface of the leaves is universally pulled off, dried and made into tinder, which in Kumaun is known as *kapasiyá*. This is sometimes also spun into a wool-like thread and woven into small bags (*kapási*) in which the hillmen carry their *huqqas*.

(2.) *Gnaphalium* (various species); *Compositæ*.

Various species of this genus produce on the under surfaces of their leaves a copious woolly *tomentum*. These plants are found all along the Himalaya at about 7,000 feet in altitude in Manipur and the Nága Hills. The *tomentum* is collected as a tinder and used in place of the tinder prepared by the Himalayan hill tribes from *Gerbera*. I had the pleasure of watching a Manipúrí ignite this tinder. A quantity of the dried leaves were collected and rubbed between the hands until the whole of the cellular tissue crumbled away, leaving a ball of the woolly *tomentum*. A string of bamboo, say 3 or 4 feet long and ½ inch in breadth, was stripped off a green sapling. A hole, say two inches deep, was made in the ground, into which the tinder was placed. A piece of dry hard wood was next procured and pointed. This was held in the hole among the tinder while the bamboo string was passed twice round it. Our operator firmly held the vertical stick and pressed it into the tinder, while the other pulled backwards and forwards the bamboo string, until the friction of the pointed and now rotating stick ignited the tinder.

My companions were greatly astonished when I performed the same experiment in a few seconds by focussing a lens over the dry tinder, the heat of the sun being made to take the place of the heat generated by friction.

(3.) *Arenga Saccharifera*, Labill; *Palmæ*.

The Sago Palm or *Gumúti* of the Malayan Peninsula.

This beautiful palm is cultivated in many parts of India and may possibly be a native of Burma, Manipur and Orissa.

Within the leaf-sheath is found a layer of fine reticulated tissue said to be in great demand in China for caulking the seams of boats. By the hill tribes on the Burmese frontier of Manipur it is used as a tinder, and by the Manipúrís it is pressed into slabs which are used as mechanical filtres. The fibre has a high reputation for lasting under water, and the coarser qualities of it are platted into strings and ropes used in wells or by fishermen, similar to the uses to which the *kittul* fibre is put in Ceylon.

(4.) *Borassus flabelliformis*, Linn.; *Palmæ*.

The Palmyra Palm; the *tál* or *tár* of Bengal.

The *tomentum* from the leaf-scales and flower-buds, &c., of this plant is scraped off and used as a tinder. A single fibrovascular thread from the interior of the stem is used in place of string in the construction of fish-traps. This has the property of lasting under water, and is of such a colour as to be quite invisible among the weeds common in tanks. A passage is made in a wall of weeds at the end of which is placed the trap or open noose of the *tár* fibre. The fish darting through the opening is firmly secured.

I shall be glad of suggestions as to other substances used as tinders; the above have been instanced more by way of suggestion than anything else. Many of these little known economic uses of parts of plants have a wide ethnographical significance.—*G. W. Watt: Simla.*

[In the Sulaiman Range the woolly *tomentum* found in the axils of the leaves of *Chamærops Ritchieana*, the dwarf palm known as *masrai* in Pushto and *phish* in Balochi, is used as tinder. It is steeped in a solution of saltpetre and then dried. This tinder is the *phurs* of the Balochis.—M. L. D.].

PROVERBS AND SAYINGS.

515. Oudh—Hindi Proverbs.—

(1.) *Sóke mút aur kháke bam:*
Kis liyán baid basáo apne grâm?
If you urinate after sleeping and sleep after eating on the left side:
Why should you keep a doctor in the village?

(2.) *Sóke, múnh dhóke, naháke, kuchh kháke.*
Dhúp men, bhúk men, ándhi mén, andhárí men.
After sleeping, washing the mouth, bathing and eating (a smoke is good).
In the sun, in hunger, in a storm, in the dark (a smoke is bad).—*Kakku Mall: Faizábád.*

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516. **Oudh—Hindustani Proverb.—**

(3.) *Ghórá hót paidal chale ; duh-láve tír ;*
Jamái ghar thathí rakhe : ahmaq hai yeh tín :
Walking when he can ride ; searching for arrows ; depositing money with his son-in-law : these three men are fools.—
Kakku Mall, Faizábád.

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517. **Oudh—Agricultural Proverbs.—**

(1.) *Ik báo jo baháe utrá:*
Maind páe páni pio, putrá.
If there is a breath of air in Utrá (asterism),
It will rain before you reach the field-boundary, my son.

(2.) *Sáwan sukla satmi, jo garje ádhirát :*
Tum, piá, jáo, Málwá ; ham jáve Gujarat.
If it thunder at midnight on the 7th of Sáwan (July) :
Go you, my friend, to Málwá, and we'll be off to Gujarát (*i. e.*, out of this place).

(3.) *Tape Mirgsá, bil kháen chár :*
Ban, bálak, hans, ukhár.
If it is hot in Mirgsá (asterism), four feel it :
Trees, children, geese, and sugarcane.—
Kakku Mall ; Faizábád.

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518. **Oudh—Proverbs referring to occupation.—**

Jawán jógí, baid rógí, súr pítá-gháo.
Qimiagar, bhik mánge : inhen jan pitiyo.
If a young *jógí*, a sick doctor, a warrior wounded in the back, or a druggist demand alms, turn your back on them.—
Kakku Mall : Faizábád.

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519. **Punjab—General Proverbs.—**

(1.) *Khól kísá, khá harísá.*
Open your purse-strings and eat heartily.

(2.) *Ján har hal men piarí hai.*
Life in any case is precious.

(3.) *Dil ko dil se ráh hai.*
There is a way from heart to heart.

(4.) *Gídar kí jab shámat átí hai to gáon kí taraf bhágtá hai.*
A jackall in extremity will run to the village.

(5.) *Talwáren ik ninjan men nahin á sakten.*
Swords cannot enter one scabbard.
(There can't be two kings in Brentford).

(6.) *Das faqír ik kamlí men so sakte hain, magar do pádsháh ik mulk nahín rah sakte.*
Ten beggars can sleep in one blanket, but two kings can't remain in one kingdom.—
W. J. D'Gruyther : Kasauli.

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520. **North-West Provinces—Mixed Persian and Urdu Sayings.—**

(1.) *Kas na mipursad,*
Ki, "bháíyá kaun ho ?"
No one asks him,
"Who art thou friend?" (said of a nobody.)

(2.) *Aqal chi kuttíst ki pesh-i mardán biáyad ?*
Is sense a bitch that it should come to men ? (The saying of a wiseacre).

(3.) *Fársí márs na midanam ;*
Ba purpari sotá mirasánam.
I don't know Persian ;
I whack with a club on the forehead.

(4.) *Fársí rá táng tóram, tékeú langrí shawad.*
I have broken the thigh of Persian till it goes lame.

It may be noted here that the natives of India are very fond of skits like the above, aimed at the semi-learned *munshis* that abound everywhere.—
Chaina Mall : Ambála.

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521. **India—Persian Proverbs.**—Persian proverbs common in India are the following :—

(1.) *Ab ámad tayummum barkhwást.*
When water comes sand is dismissed.
Allusion to the obligation of Musalmáns to wash with sand if water is not procurable.

(2.) *Díwáni rá hú-i-basast.*
A fool must be threatened.

(3.) *Gar mirás-i-pidar khwáhí ilem-i-pidar ámóz.*
If you want your father's inheritance, learn your father's profession.

(4.) *Agar pidar natamámad. pisar támám kunad.*
What a father leaves unfinished the son should complete.

(5.) *Busurgí ba aqal ast, na ba sál.*
Tawangirí bá dil ast, na bá mál.
Greatness comes from wisdom, not from years :
Riches are in the heart, not in goods.

(6.) *Seh chíz bé seh chíz paidár na mánd :—*
Ilm bé behás, mál bé tajárat, mulk bé siyásat.
Three things cannot be without three things :—
Knowledge without discussion, riches without trade, possession without management.—*Chaina Mall : Ambála.*

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BOOK NOTICES.

522. **The Defence of Kahan.**—A forgotten episode in the first Afghan War, by C. R. Williams: W. A. Allen & Co., London.

This is a short and interesting account of the defence, in 1840, of the fort of Káhan, the head-quarters of the Marís in Bilochistan. Captain Lewis Brown, for some inscrutable reason, was ordered to occupy and hold Káhan. The little fort is situated in the centre of a small plain, surrounded by almost inaccessible heights, quite out of the usual track, and of no possible value to the English, or danger to the Marís. Nevertheless, Captain Brown was sent with a small force to occupy the place, and on May 2, 1840, he started on the enterprise. He fought his way and dragged his guns and *matériel* up the rocks, and finally entered the fort on May 11; but having arrived there, he found himself cut off from all communication with the plains, and reduced to a task of self-preservation. The party which was to have augmented his provision was entirely cut to pieces; and subsequently a relieving force of 700 men and three guns was disastrously defeated, with the entire loss of guns and stores. Captain Brown was then left to his own devices; but his bravery and constancy in maintaining his isolated position for five months won the respect of the Marís, and they spontaneously offered to allow the remnants of his force to retire unmolested to the plains. Dire necessity compelled acceptance of these generous offers; and with remarkable fidelity and chivalry the Marís escorted the enemies they honoured from the country, even assisting them to water and performing other services. The extracts from the journal which Captain Brown kept of this unknown but courageous defence well deserve the publicity now given to them. They record the heroic acts of a band of England's worthies, and will give pleasure to the perusers.

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523. **The Voyage of John Huyghen van Linschoten to the East Indies.**—2 Vols. edited by the late Arthur Coke Burnell & P. A. Tiele of Utrecht: (Hakluyt Society, London).

The journey of the Dutchman John van Linschoten to the East or Portuguese Indies at the end of the sixteenth century was more than interesting in its particulars, and it was of the highest importance in its consequences. In his day Portugal had a monopoly of the trade by the Cape, and it was due to the publication of his travels, first in Holland and then in England, that his own countrymen, and the English later on, first thought of wresting from the degenerate successors of Da Gama and Albuquerque a prize which they showed no capacity to realise at its proper value. The sensation created by the work may be gauged by an English translation being published in 1598, only two years after the appearance of the original in Holland—a sensation caused not merely by the geographical information imparted by Linschoten, although this was complete and sound, but principally by his showing that Portuguese power east of the Cape was in decay, and that it would be unable to offer any vigorous or prolonged resistance to a resolute attack. In adding, therefore, Linschoten's "Itinerario" to their series the Hakluyt Society have not only brought out a volume thoroughly representative of early geography and travel, but also a work the appearance of which three centuries ago marked the commencement of a new era in the development of European commercial enterprise in Asia.

The first chapters contain, besides the necessary autobiographical particulars, a complete and carefully compiled account of the manner in which the Portuguese carried on their trade with India and China, and also of their settlements at Mozambique, Aden, and Ormus. Then follows an equally full description of Goa, Diu, Daman, and other places on the mainland at which the Portuguese were established, while his faithful, if uncomplimentary picture of native and European society reveals a community sunk in sloth and profligacy. Linschoten perceived on what an insecure basis Portuguese ascendency rested; and as their naval and military power was far from being in a state of efficiency—fortresses being left without ordnance, garrisons attenuated, and the armament of their ships of war contemptible—it was very clear to him that his energetic and persistent fellow countrymen had only to make the attempt in order to secure some part at least of the rich monopoly which the Portuguese possessed from Mozambique to Japan. Linschoten's chief claim to fame is, however, his having directed the attention of his countrymen to Java, the possession of which has been the chief cause of Holland's colonial greatness and prosperity in the past as at the present time.

The second volume relates chiefly to the natural productions and animals of India, but there is also a chapter on certain memorable things which happened during Linschoten's residence in the country.

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524. **Persia and the Persians.**—By S. G. W. Benjamin: John Murray, London.

Mr. Benjamin, United States Minister at Teheran, has written an interesting and valuable account of the land where he spent some years in honourable exile, representing for the first time the majesty of Western democracy at the most slavish Court of Eastern despotism. The contrast between the two types of life is certainly amusing

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and sometimes almost grotesque—a practical anachronism of the forcible sort with which the nineteenth century has been growing rapidly more and more familiar. On the very threshold of the Shah's kingdom the simple American gentleman and the ladies of his family were received at Enzeli by a special functionary of the Persian realm, with a crowd of dignitaries and a file of soldiers to boot, who welcomed their guests with the roll of drums. The journey to Teheran was like a triumphal progress: everywhere the Western visitors were lodged in Royal pavilions, and entertained with regal magnificence by the highest officials. Everything was new and quaint and Oriental; and Teheran itself was a wonderful revelation of extreme Orientalism.

Mr. Benjamin's style, though somewhat grandiose in places, and perhaps a trifle too fraught with eloquence of the "boundless pe-rarie" order, is, nevertheless, on the whole, graphic and interesting; and some of the pictures he sets before us display no small degree of descriptive power. He has succeeded in condensing into one large volume a tolerably comprehensive view of Persia in all its aspects.

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525. **Travels with the Afghan Boundary Commission.**—By Lieut. A. C. Yate, Bo. S. C.: London, Blackwood.

As a record of the way in which English officers and Indian soldiers can perform their duty; as a narrative of an intensely interesting episode in the history of our Indian Empire; as a story of personal adventure, not without its traits of pluck, of endurance, or its humorous or tragic incidents; as a description of places and races whose fate has become of vital interest to the British Empire—the book engages attention by the intrinsic importance of its matter, as much as by the merit of its clear and lively narrative.

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526. **Syrian Stone-Lore.**—By Claude R. Conder, R. E.: London, Bently.

The title of this book gives a very inadequate notion of its contents. It is a treatise, as the writer says in his preface, on "the ancient condition of Palestine from the earliest recorded times down to the close of the Frank dominion," discussing the "social condition of the inhabitants, their race-origins, languages, religions, social customs, government, art, literature and trade." Obviously, in a popular volume of moderate dimensions, such an extensive programme could not be exhaustively carried out; but it may be said that Captain Conder, who has enjoyed unrivalled opportunities of examining, on the spot, the archæological remains of Syria, has also diligently studied the chief literary sources of information, and has compiled a very serviceable handbook of Syrian antiquities.

Naturally, those portions of the book are the best where Captain Conder speaks as an expert possessing a minute acquaintance with every nook and corner of Palestine. Excellent, for instance, are the notices of the folklore of the Syrian peasants; the descriptions of megalithic monuments of prehistoric date; the mention of the extensive outlook from the "high-places"—Gilgal, Gibeon, Carmel or Dan; the account of the structure and arrangement of Jewish tombs; the summary of the fixed points in the topography of Jerusalem, as settled by the researches of the last twenty years, in which he fairly holds his own against the theories of Professor Sayce; while in the account of the Dome of the Rock he disposes with ease of the Byzantine theory of Mr. Fergusson by pointing out the decisive fact that, though the pillars of this structure are Roman work, they do not occupy the positions for which they must have been originally designed, and have manifestly been obtained from various buildings. Good, also, is the account of the remains of the palace of Hyrcanus at 'Arâk-ul-Amir, and the discussion of the architecture of the temple, as illustrated by other structures of the Herodian period. The notices of the buildings of the Sassanian kings, of the remains of Jewish synagogues, of the caves and tombs inhabited by Christian anchorites, of the Byzantine churches at Jerusalem, and more especially of the castles and churches erected by the Crusaders, may all be selected for special commendation.

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527. **Lady Burton's Edition of her Husband's Arabian Nights.**—Prepared for Household Reading by Justin H. McCarthy: London, Waterlow & Sons.

Under Lady Burton's auspices, *The Book of the Thousand Nights and a Night* becomes once again the dear old "Arabian Nights" of our youth. The title strikes the key-note of the situation. Sir Richard Burton's famous translation was made for scholars, and strictly limited to one thousand copies; Lady Burton's household edition is made for all who run and read—that is to say, for the whole English-speaking and English-reading world. It therefore demands no special gift of second-sight to prophesy for the abridgment, a circulation many times larger than that of the original work. And this not only because the *Alf Laylah wa Laylah* is one of the most popular books in the world—beloved by old and young, learned and unlearned, Christian and Infidel—but because the great, composite, heterogeneous public, notwithstanding its omnivorous appetite, does heartily relish and appraise at its just value whatever is best in literature, whether in the way of matter or manner. With the matter, in this present instance, we are in no wise concerned. The stories are our old familiar friends, dear to our hearts for their own sakes, however well or ill they may be dressed; and as for the linguistic merit of Sir Richard Burton's translation, Arabic scholars have long since said their "permitted say" upon that head. It is therefore as an addition to English literature proper that Lady Burton's *Arabian Nights* now comes before the public; and it is in that sense that we welcome it, not merely as a book to be read by the fireside on a winter's night, or as one of the few companions to be selected for a vacation tour or a long sea voyage; not merely as a suitable gift for young folk, free libraries, and mechanics' institutes, nor even as an inexhaustible storehouse of Oriental legends, superstitions, proverbs, poetry, manners, customs and the like, but as a most remarkable *tour de force* in the way of literary workmanship.

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Annual Subscription in advance, exclusive of Postage, Rs. 6, or 12s.

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No. 44]. MAY 1887. [Vol. IV.

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Single Numbers—Re. 1 each.

PUBLISHERS:

THE PIONEER PRESS, ALLAHABAD.

AGENTS:

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A MONTHLY PERIODICAL.

VOL. IV.] MAY 1887. [No. 43.

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Afghanistan, Bengal, Bombay, Central India, Ceylon, Deccan, Gujrat, Jaipur, Kashmir, Madras, North-West Provinces, Oudh, Panjab, Persia, Rajputana, Sindh, Turkey.

RELIGION.

528. **Madras—Swamis.**— With reference to Vol. IV, note 10, I may say that my parents were members of one of the *Mathas* of Udipi, so I know something about the *Swámis* and their customs.

As there are good and bad persons in all parts of the world and among all peoples, no matter what nation or religion they belong to, so there may be some of the *Swámis* who are wicked and become, as the author of the note says, "*terrible martinets;*" but they are never considered "infallible popes." They merely give their judgment on spiritual and religious subjects with the aid of their learned assistants, and they are liable to be dethroned from their exalted position if they go against the law. That the *Swámi's* opinion is not considered to be infallible, if it be against the scriptures, can be proved by several historical instances. My own father was once brought before the tribunal of one of the *Swámis* for an act not approved by tribal customs, *i. e.*, he had educated his wife! When the *Swámi* demanded his reason for going against custom and threatened to excommunicate him, my father calmly asked the *Swámi* his reasons for subjecting him to such a heavy penalty. The scriptures were then searched through by several *Achâryas* (learned men) to find out if there was anything that said about excommunicating the man who educated his wife and taught her to read and understand the sacred language of the immortals; but they could find none. The *Swámi* then candidly acknowledged that *he* and his assistants were mistaken, and released my father, pronouncing him to be innocent.

My mother knew *Swámis* who were honest, humble, and good, and worthy of the high position they occupied. She used to tell a most touching story of a *Swámi*, who once saw a girl of ten, who had been widowed in her infancy. Her head was shaved in accordance with the usual cruel custom, and though a very strict disciplinarian, he could not bear the sight, and burst into tears, and cried like a woman, cursing the custom which treated innocents so mercilessly.

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The *Swámis* are bound to maintain the strictest discipline in the *Mathas* by ancient custom; but nevertheless many of them have kind hearts, and are not as hard as they seem to be to a stranger. I as a Christian am no advocate of idolatrous ceremonials; but to do justice to the people who honestly believe in them, I must say that Christians are greatly mistaken if they judge them according to their own standard.

As regards the history of the *Mathas*, the usual story is this. Some seven centuries ago a learned Bráhman, Mádhava by name, proclaimed the doctrine of Dwaita in opposition to the pantheistic doctrine of Sankara. According to Sankara the universe is a delusion, created only when the creator came under the influence of Máyá, and all things are made of the same substance as that of Brahmá when so deluded, and are therefore unreal. Madháva contradicted this, and gained many converts to his new religion. He made a tour throughout Hindustán, overthrowing many learned men in religious controversy, and making converts wherever he went. He was a devout worshipper of Krishna, and claimed to be the third incarnation of Váyu, or the god of the wind. He arrived at Bhadarí (Bhadaríndth) during his pilgrimages, where he met Vyása, the author of Mahábhárata, to whom he made a present of a commentary written by himself on the original text of Bhagavadgítá. Vyása was much pleased with it and gave Mádhava three pieces of a *Sáligráma*, the favourite abode of god Víshnú. On his return he founded eight *Mathas* or monasteries in different villages close to his home, the chief being in the town of Udipi. To three of these he gave each a piece of the three *Sáligráma* as a legacy to be perpetually worshipped, and to the remaining five he gave images of Krishna, illustrative of the god's different deeds. The images are believed to be formed by Visvakarma, the all-skilful carpenter and sculptor of the immortals, and miraculously obtained by Mádháva. His spiritual descendants are the *Swámis* who worship Krishna by turns at their preceptor's favourite *Matha* in Udipi, each *Swámi's* term lasting two years. The *Mathas* are supported by the free gifts of their faithful disciples, and many poor and helpless people, as well as paupers, live an the bounty of the *Swámis*.

The substance of Mádháva's philosophy is as follows:—Vishnú is the greatest of all gods, the supreme ruler of the universe. He is all-powerful and perfect, and not influenced by Máyá. The universe is real, but not consubstantial with Vishnú. The matter out of which all things, visible and invisible, are made is indestructible, and co-eternal with Vishnú; but he being almighty lord rules over matter, and uses it according to his will. All beings are his subjects and servants, and have different grades and qualifications. *Mukti* (salvation) is not re-absorption into the supreme being; it is the enjoyment of purest bliss, in which state all beings retain their individuality. Absolute devotion and purest love of Vishnú is the only way to attain *mukti*."

Caste and other ceremonials are observed by the disciples of Mádháva equally with all other Hindús.—*R. D. M.*

[To be continued.]

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529. **Central India—Aghori Panth—Religious Cannibalism.**—In the Administration Report of the Central India Agency for 1884-85, there is a remarkable account of the doings of the *faqirs* who assemble in numbers at the Sanghast festival at Ujjain in the month of March. The fair was visited by cholera, and though every effort was made to get it under, the conditions were most unfavourable to success, for "the *faqirs*, who attended in great numbers, were absolutely defiant of all control, and resisted all restrictions on their movements. It is but a few years ago that the durbar troops, with loaded cannon and muskets, were unable to preserve peace between the rival bands of worshippers seeking to bathe at the propitious moment in the most sacred portions of the stream, and numbers have been killed in these fierce contests. Even to-day the ascetics are very unmanageable, and the State officials are afraid of them. One instance of this may be recorded as showing the barbarism which still exists in the country. A band of that loathsome sect known as the Aghóri Panth came to Ujjain at the beginning of the fair, and, demanding some goats from the authorities, were refused. On this they proceeded to the burning *ghát*, and taking a corpse from the pile, began to devour it. The horrified spectators summoned the police, but these naked fanatics only desisted on being promised the goats which had been before refused them."—*Pioneer.*

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530. **Panjab—Origin of the Holi Festival—A version of the legend.**—See Vol. III, note 553.—A Rákshasí named Dandkí used to eat up children in such quantities that people deserted her company; and so she went to Nárada, the Muni, who advised her to start the orgies at the Hólí in order to be spared of her isolation. This story is said to be in the Mahábhárata, but I doubt it.—*Chaina Mall: Ambála.*

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531. **Panjab—Sikhs.**—It is popularly said there are five kinds of Sikhs.

(1) Dhundeke, (2) Dékhádhekí, (3) Hirsí, (4) Sidakí, (5) Bhámke.

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(1) are those that assume Sikhism for the sake of society, and so as to avoid being called *bégurá*, or those that have no spiritual guide. This condition is tantamount to excommunication, as no one will eat or drink with a *bégurá*;

(2) are those that assume Sikhism in order to attain position and wealth in a Sikh land;

(3) are those that assume Sikhism in order to follow the herd and not from conviction;

(4) are those that assume Sikhism through faith; and

(5) are those that assume Sikhism in consequence of study and conviction.—*Chaina Mall: Ambála.*

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532. **Panjab—Some notions of the ordinary Sikh.**—The modern ordinary Sikh says that there are three kinds of supernatual power.

(1) *mantar*, (2) *jantar*, (3) *tantar*; and that the Sikh's *mantar* is the Satnám or the "true name;" his *jantar* is the letters of the words *wáh gurú*; and his *tantar*, water, sugar, and iron, in which the water comes from Brahmá, the sugar from Indra, and the iron from Yama. The three together make up the *pahul*, or initiation into Sikhism, which greatly relieves the mind, quenches lust, and creates an ambition to become a martyr to the cause, and without which no Sikh is a real one, and nothing more than a mere woman.—*Chaina Mall: Ambála.*

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533. **Bombay—Sorath—The Sauras and their worship—Sun-worship.**—It is probable that the sect called Saurás, who worship the sun as the creator and cause of the world, and a few of whom, chiefly Bráhmans, still exist as a sect, were at one time numerous in the peninsula of Sauráshtia. Anand Girí enumerates divisions of this class, which are now, it is believed, unknown. "He distinguishes them," says Professor Wilson, "into the following six classes:—Those who adored the rising sun, regarding it as especially the type of Brahmá, or the creative power; those who worshipped the meridian sun as Isvasa, the destructive and regenerative faculty; and those who reverenced the setting sun as the prototype of Vishnú or the attribute of preservation. The fourth class comprehended the advocates of the Trimúrtí, who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes. The object of the fifth form is not quite clearly stated, but it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far correspond with the Saurás of the present day as to refrain from food until they had seen the sun. The sixth class of Saurás, in opposition to the preceding, deemed it unnecessary to address their devotions to the visible and material sun: they had provided a mental luminary, on which they meditated, and to which their adoration was offered. They stamped circular orbs on their foreheads, arms, and breasts, with hot irons—a practice uniformly condemned by Shankar Achárya as contrary to the laws of the *Vedas* and the respect due to Bráhmanical flesh and blood."—*Forbes' Rás Málá.*

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534. **Oudh—Worship of Tombs.**—In Ajudhiá there is a tomb called "'Ilmbakhsh," the Wisdom-bestower, to which children are taken to enable them to learn quickly. Also in the Cantonments of Faizábád, called Fuzlu'l-Haqq, the grace of God, at which sweetmeats are offered every Thursday for good luck.—*Kakku Mall: Faizábád.*

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535. **Oudh—Popular aphorism.**—

Kankar chun chun mahal banáyá, log kahe ghar mérá hai.

Na ghar mérá, na ghar téré, chiriá rain basáwá hai.

Collecting stones, men build a house and say "the house is mine."

The house is not mine, the house is not thine, but it is merely a roost for birds: (*i. e.*, we have but a temporary existence in it."—

Kakku Mall: Faizábád.

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536. **India—Mata—Worship—Names.**—Mátá, the mighty goddess-mother of the non-Aryan races of India, should be worshipped, according to the *Chandípáth*, with oblations of blood, flesh, and wine. Bráhmans, however, to whom the use of such articles is forbidden, should adore her with salutations, with sandal and other fragrant things, and with camphor, betel-nut, and faith. The goddess rejoices (amongst others) in the following names:—*Umá* (the Protectrix); *Gaurí* (the Brilliant); *Satí* (the Chaste); *Chandí* (the Haughty); *Sunderi* (the Beautiful); *Subhagá* (the Auspicious); *Subhá* (the Pure); *Sivá*, *Mahádevi* (the great Goddess); *Prakriti* (Energy); *Bhadra* (the Friendly); *Raudra*, *Nityá* (the Eternal); *Dhátrí* (the Creatrix); *Jyotsná* (Light); *Indurupini* (the Moon's Splendour); *Sukhá* (Happiness); *Kalyani* (the Bestower of good-luck); *Sarasvati*, *Mahálakshmi*, *Mahákáli*, *Dhisvari* (Intellect); *Mahávidyá* (Great Knowledge); *Mahávání* (Great Speech); *Mahámayá* (Great Illusion); *Mahámárí* (Great Death); *S'udhá* (Hunger); *Trishá* (Thirst); *Kris'ná* (the Black); *Dhumrá* (the Smoke-coloured); *Vishnumáyá* (the Illusion of Vishnu). The same authority describes the goddess as having four arms, grasping a sword, a drinking-vessel, a human head and *kheta*, and as wearing a

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chaplet on her head, composed of human trunks. The whole question of mother-worship in India is deserving of close investigation.—*E. Tyrrell Leith: Bombay.*

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537. **Denan—Religious suicide.**—Durgá Khambá Góvindá, a pardési (foreign) woman, inhabitant of Wái, committed suicide by taking an overdose of opium. The cause of the act is said to be that the woman had no issue. She asked for the help of a god, and promised that if she got a child, she would spend a sum of money on the god. It appears she got the child, but had no means of fulfilling her promise, so she committed suicide.—*Poona Observer.*

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538. **Ceylon—Human sacrifice—A popular scare.**—A scare seems to have been agitating the native population of Colombo recently. Many and varied were the rumours floating about, but they all agree on one point, and this is, that for some reason a demon had to be satisfied, and that nothing would effect this purpose except the sacrifice of children. One rumour said it was the "irate demon in charge of the Colombo Water-works at its approaching completion;" another said a Buddhist priest had heard of an enormous treasure and had to sacrifice 350 boys under 12 years of age before he could get it! There were many others equally absurd, but they preyed upon the native mind to such an extent that only about a seventh part of the children attended one school in Colombo; other schools were in a similar condition; even some intelligent natives believing in the rumours, and every little circumstance that could be construed into bearing out the reports appear to have been seized upon by some of their number, either for purposes of thieving during their terror or equally unlawful objects.

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539. **Ceylon—Human sacrifice—Popular scare.**—The following newspaper-cutting gives another account of the story in the preceding note:—There was a great excitement, almost approaching a panic, amongst natives of the lower ranks in consequence of stories of kidnapping circulated by even intelligent men. Quite a crowd collected at Wolfendahl in pursuit of a man described as a *Káfir*, with woolly hair, thick lips, &c., who was seen walking off with a youngster enticed into his company. At sight of the crowd the *Káfir* had disappeared: but they believed that he lay concealed in some den in the neighbourhood, and would soon be up and prowling for more children ere long. The requisition seems to be for some thousand boys of a certain age to be immolated at the Maligakanda Reservoir as the only means of effectually mending the recent breach. According to the panic-stricken people, the recruiting sergeants were abroad with some pound-note in their hands; and when they set their eyes on a youngster, they handed the note to him, asking him to tell them what the amount of the note was. The youngster would see the note, and tell them it was for five, ten or twenty rupees, as the case might be. But no sooner was the note handed back, than the sergeant deftly daubed the youngster's hand with some infernal nostrum he carried, the effect of which was to attract the youngster to the sergeant, almost without being conscious of it. One young man of about 19 or 20 years, sent to St. Benedict's College, was found in this helpless condition at Grandpass. But other cases were mentioned, which look more like fiction than fact. There was a report requiring to be verified that the police warned all young boys not to be out on the roads after a certain hour in the evening.

SOCIAL CUSTOMS.

540. **India—Eating custom—Hindus—Removing the clothes.**—See Vol. IV, note 19. May it not be that as the clothing of Bráhmans consists of the loose shapeless *dhóti* and the other cloth that is thrown over the shoulders, which was formerly seldom worn at home, nor is now when there is no occasion to dress, and that as this latter garment, if worn when taking meals, which of course are eaten from leaf plates or metal dishes, the very watery food of orthodox Hindús, which they find some difficulty in getting to their mouths, might fall on the upper covering, even if there was not the danger of its falling on the plate or dish? The loin cloth in which meals are taken is washed at home, as it is reserved for performing *púja*s with.—*Ghain: Khandesh.*

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541. **Persia—India—Digging.**—We are all acquainted with the moral drawn from two persons grinding at the same wheel about Basrah in the Persian Gulf. Two slaves at times may be seen digging with one spade, one man having one foot on the blade of the spade, on one side of the handle, and the other man on the other shoulder of the blade. All through Persia it is common to see men using one spade, one man manipulating the spade and a second assisting by pulling a rope attached to the handle to lift the spade and earth.—*Ghain: Khandesh.*

[This last operation is common also in India.—Ed.].

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542. **Madras—Choice of a wife—Marriage custom—Orthodox Hindus.**—Continued from Vol. IV, note 470.

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(5). *Yóni-kúta.* According to this every star is supposed to have had its origin in a certain animal:—Lion, elephant, serpent, monkey, &c., as stated in the accompanying table. Then if the star of the girl is *As'vani*, whose *yóni* is a mare, and if the boy's is *Dhanishthá*, whose *yóni* is a lioness, the marriage cannot take place; for the incompatibility of the horse and lion is world-known. So also in case of dog and tiger, cat and serpent, mungoose and serpent, cow and lion, and so on. So in cases where the bride's and bridegroom's stars have their *yónis* in inimical beasts, the marriage cannot take place.

TABLE OF THE YONIS.

Nakshatra.	*Yóni.*
As'vani	*As'va*=horse.
Bharani	*Gaja*=elephant.
Kríttiká	*Aja*=goat.
Róhini	*Sarpa*=he-serpent.
Mrigasírsha	*Sarpini*=she-serpent.
Ardrá	*Svá*=dog
Punarvasu	*Márjála*=cat.
Pushya	*Aja*=goat.
Aslésha	*Márjála*=cat.
Maghá	*Múshaka*=mouse.
Pubba	*Do.* = do.
Uttará	*Vrisha*=bull.
Hasta	*Mahishí*=she-buffalo.
Chittá	*Vyághra*=tiger.
Svátí	*Mahishí*=she-buffalo.
Vis'ákha	*Vyághrí*=tigress.
Anórádhá	*Mrigí*=she-deer.
Jyéshtha	*Mriga*=he-deer.
Múla	*Svá*=dog.
Púrváshádha	*Kapí*=he-monkey.
Uttaráshádha	*Mungasí*=mungoose.
Sravana	*Vánará*=she-monkey.
Dhanishtha	*Simhastrí*=lioness.
Satabhisha	*As'va*=horse.
Púrvábhádra	*Simha*=lion.
Uttarábhádra	*Gauh*=cow.
Rivati	*Gaja*=elephant.

(6). *Rási-kúta.* The rule for this is—

Dvikê dvádasakê mrityur
Ayúr dvádasaka-dvikê :
Tritíyaikádasakê duhkham
Sukham-ékádasa trikê :
Chaturtha dasakê nihsvam
Dhanam das'a chaturthakê :
As'ubham pañcha navamê
Subham tu nava-pañchakê :
Shashtáshtakê putra-násáh
Putra-lábhó'shta shashtake :
Sama saptê tu mámgalyam
Dampatyóh prítivardhanam :

The Rásis are the signs of the Zodiac, and they are as follows:—

THE RASIS.

(1.)	*Mésha—Aries.*	(7.)	*Túlá*—Libra.
(2.)	*Vrishabha*—Taurus.	(8.)	*Vrichchhika*—Scorpio.
(3.)	*Mithuna*—Gemini.	(9.)	*Dhanus*—Sagittarius.
(4.)	*Karkátaka*—Cancer.	(10.)	*Makara*—Capricornus.
(5.)	*Simha*—Leo.	(11.)	*Kumbha*—Aquarius.
(6.)	*Kanyá*—Virgo.	(12.)	*Mína*—Pisces.

To make this confusing rule clear, I will give a line for line translation and explanation:—

Dvikê dvádasakê mrityur.—If the boy's *rási* to girl's and the girl's *rási* to boy's stand in the order of 2 and 12, then death follows. Suppose the girl is born in Mésha and the boy in Vrishabha *rási*, then the boy's *rási* to girl's is 2 (Mésha to Vrishabha), and the girl's *rási* to boy's is 12, because if we count from *Vrishabha* to *Mésha* we have to count 12. Death to the husband would be the result of the marriage.

Ayur dvádasaka-dvikê.— If the boy's *rási* to girl's and the girl's *rási* to boy's stand in the order of 12 to 2, long life and prosperity will follow. Say the girl is born in the Vrishabha *rási* and the boy in Mésha *rási*, then the boy's *rási* when counted from the girl's, is 12, and the girl's, when counted from the boy's, is 2. Long life to both is the result of such a marriage.

Tritíyaikádasakê duhkham.—If the boy's *rási* to girl's and the girl's *rási* to boy's stand in the order of 3 and 11, sorrow will result from such a union. Say that the girl is born in Mésha and the boy in Mithuna, then the boy's, when counted from the girl's *rási*, is 3, and the girl's, when counted from boy's *rási*, is 11. Sorrow will result from this union.

Sukham-ékádasa trikê.—If the boy's *rási* to girl's and the girl's *rási* to boy's stand in the order of 11 and 3, happiness shall result from such a union. Suppose the boy is born in Mésha and the girl in Mithuna, then counting the boy's *rási* from the girl's we get 11, and the girl's from the boy's, we get 3. And if this union takes place, happy shall live the pair.

Chaturtha dasakê nihsvam.—If the boy's *rási* to girl's and the girl's *rási* to boy's stand as 4 and 10, poverty shall result from that pair being wedded. Suppose the girl is born in Mésha and the boy in Karkátaka, then the boy's *rási* to the girl's is 4 and the girl's to the boy's is 10. Such a union ends in poverty.

Dhanam das'a chaturthakê.—And riches shall follow if the boy's *rási* to the girl's and the girl's *rási* to the boy's stand as 10 and 4. Suppose the girl is born in Karkátaka and the boy in Mésha, the boy's *rási* from the girl's is 10 and the girl's from the boy's is 4. Such a marriage will overflow with riches.

As'ubham pañcha navamê.—Unhappiness and calamity shall result if the boy's *rási* to girl's and girl's *rási* to boy's stand as 5 and 9. Suppose the girl is born in Mésha and the boy in Simha, then the boy's *rási* from the girl's is 5 and the girl's from the boy's is 9. Such a marriage will end in unhappiness.

Subham tu nava-pañchakê.—Happiness shall result if the boy's *rási* to the girl's and the girl's

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rási to the boy's stand as 9 to 5. Suppose the girl to be born in Simha and the boy in Mésha, then the boy's *rási* to the girl's is 9 and the girl's to the boy's is 5. This union will be most happy.

Shashtáshtaké putra-násáh:—Loss of sons shall be the result of the marriage in which the boy's *rási* to the girl's and the girl's *rási* to the boy's stand in the order of 6 and 8. Suppose the girl to be born in Mésha and the boy in Kanyá, then counting the boy's *rási* from the girl's we get 6, and the girl's from the boy's we get 8. Such a union will end in loss of the fruits of the marriage bed, and quarrels and uneasiness of mind will be the result. This has given rise to a proverb in Tamil:—

Avalukkum unakkum shashtáshtahamá.

Is the union between you and her a *shashtâshtaké* one.

Putra-lábhó'shta shashtake.—And a son shall be gained by a marriage in which the boy's *rási* to the girl's and the girl's *rási* to the boy's stand as 8 and 6. Suppose the girl to be born in Kanyá and the boy in Mésha, then counting from Kanyá to Mésha we get 8, which is boy's *rási* to the girl's, and the girl's *rási* to the boy's is 6. Many sons will be the result of such a marriage.

Sama saptí tu mámgalyam dampatyóh prítivardhanam.—If the boy's *rási* to the girl's and girl's *rási* to the boy's be equally 7, then they shall live as most affectionate pair. Suppose the boy to be born in Túlá and the girl in Mésha. If the boy's *rási* be counted from the girl's it is 7, and the girl's *rási* from the boy's is also 7. The pair, if married, will be affectionate.—*S. M. Natesa Sastri: Bangalore.*

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543. **Social customs—Panjab—Aroras—Khatries—Marriage custom.**—In common with all Hindús, the Arórás and the Khatrís make the bridegroom walk round the sacred fire (*havan*), followed by the bride covered with a red cloth. This is the essential ceremony, and is called *láwén phere*. While they turn round the fire *láwán* are being made, maidens, assisted by the family-priest (*parohit*), chant the following four verses, which are also considered to be essential to a complete marriage. They are called *láns*.

I.

SATYUG.

Pahlí lán Shankar, Párbatí;
Brahmá, uchre Bed chare Satyúgi.
Chauk mótián púriá;
Siddh te gandharb áe biyáh vekhar, súriá.
Gupat, pargat, sáth Bhairon,
Siddh patí Gorakh jatí.

Balwant simro lán pahlí:
Deo Shankar Parbatí.

II.

DWAPARYUG.

Dújí lán Jasrath nand ko:
Sítá deo parwáí Ráje Rám Chand ko.
Bhát Bráhman deo ásis Síyá Ram Kanth ko.

Balwant simro lán dújí:
Deo Jasrath nand ko.

III.

TRETAYUG.

Tíjí lán Kanhayyá Rukminí:
Gárg parhe viváh, Bedán ke dhaní.
Bedán parab likhiá páiá.
Kámní mánind hoe dev dekhan áiá.
Deo áiá, bhálá páiá, at sobhá tab báni.

Balwant simro lán tíjí.
Deo Kanhayyá Rukminí.

IV.

The bridegroom now follows the bride.

KALYUG.

Chauthí lán kaniá wárá.
Has has bijo dán.
Jaise grih saro,
Biprán ko díje dán,
Dharm bahu phale.
Jánji-mánji sab baithe,
Hans jaise Mánsaro.

Balwant simro lán chauthi,
Deo Kaniá wárá.

I.

GOLDEN AGE.

First was the marriage of Shankar and Párbatí
When Brahmá repeated the four Védas of the Golden Age.
The marriage-spot was paved with pearls;
Saints and (celestials) musicians came to see the marriage, and heroes.
Visible and invisible, and with them Bhairon,
And holy Gorakh, the lord of the saints.

Balwant repeated the first song,
And gave it to Shankar and Párbatí.

II.

SILVER AGE.

Second was the marriage of the son of Jasrath,
When Sítá was married to Rájá Ram Chand,
And bands and Bráhmans blessed Sítá and her husband Rám.

Balwant repeated the second song,
And gave it to the son of Jasrath.

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III.

COPPER AGE.

Thirdly was the marriage of Kanhayyá and Rukminí.

When Gárg performed the marriage, who knew the Védas well;

All the *Védas* were found to be written.
Maidens were pleased, and the gods came to see.
Gods came, and there was happiness, and it was a very beautiful scene.

Balwant repeated the third song,
And gave it to Kanhayyá and Rukminí.

IV.

IRON AGE.

Fourthly for marriage is the maiden's turn,
Smilingly give alms.
As the house can afford,
Give alms to the Bráhmans,
And faith will increase greatly.
The wedding guests are all sitting,
Like swans at the Mansarovar Lake.

Balwant repeats the fourth song,
And gives it at the maiden's turn.

The allusions here are successively to the mythical marriages of Síva and Párbatí, Ráma Chandra and Sítá, and of Krishná and Rukminí.—*Chaina Mall: Ambálá.*

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544. **Panjab—Veiling custom—Kaith women.**—Among the Kaiths an elderly woman will not eat food cooked by her son's wife, nor will the latter appear unveiled before her until she has borne a child.—*Chaina Mall: Ambálá.*

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545. **Panjab—Marriage custom—Aroras and Khatris.**—It is customary to throw silver and gold coins over the bride's palanquin as she goes to her father-in-law's house after her marriage according to custom. These are then distributed among beggars and paupers, who are assembled for the purpose.—*Chaina Mall: Ambálá.*

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546. **Panjab—Stock-taking—Hindu merchants**—Hindú merchants take stock during the Dewálí and Dasahra holidays in October.—*Chaina Mall: Ambálá.*

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547. **Panjab—Eating custom—Brahmans—Khatris.**—Bráhmans and Khatris will not eat food cooked by their own daughters until they are married, nor eat from the hands of their sons until they have gone through the *yagopawit* ceremony. Until these things have come to pass the children are as Súdras.—*Chaina Mall: Ambálá.*

548. **Deccan—Hyderabad—Banjaris—Tabu—Food.**—The Banjáris to be met with in the Hyderabad State have the following customs:—The males consume every kind of meat; hence the popular proverb:—"They eat everything except a toy-kite or a *chárpáe.*" The women, however, abstain entirely from the flesh of animals and birds, and are most careful to keep their cooking utensils apart from those belonging to the men. The men never have their meals with the women, but partake of the same out in the jungle away from their huts. They are not allowed to return home until they have purified themselves by bathing.—*E. Tyrrell Leith: Bombay.*

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549. **Bengal—Panjab—Marriage settlement deeds.**—Very curious deeds sometimes come under the cognisance of the Indian Registration Departments. In the Rangpur district a recent report tells us a deed was stamped and registered, by which a man bound himself to serve his wife's uncle—her father was dead, and not to leave the uncle's house or take the girl away. "I am unable to marry," says the deed, "from my own resources; and I hereby bind myself to live in your house with my wife, and to act according to your orders. I further bind myself that I have no right to make any complaint against you in any court of law regarding the detention of my wife in your house, and if I do so it will be null and void." The uncle had required a dowry of Rs. 80 for his niece Kinibí Bíbí, which her admirer was unable to pay. He seems to be wiser in his generation than Jacob; for he marries first and goes into service afterwards, and there will be no chance of substituting some older, though tender-eyed, Leah for the well-favoured Kinibí Bíbí. In Faridpúr, the same report tells us, a bridegroom executes a deed, in which he stipulates never to scold his wife; who, if the promise is broken, may have a divorce. This young lady is to go to her father's house as often as she likes; and, in case her husband should object, she is empowered in the deed to bring an action against him for unlawful confinement. In Dháká a deed has been registered, empowering the wife to get a divorce should her husband ever disagree with her.

Such deeds are by no means confined to Bengal. I have myself had a deed brought to me in the Panjáb for registration, by which a youth bound himself never to object to his bride living in perpetuity in her father's house. This was at Ambálá.—*R. C. Temple.*

[The custom of a man binding himself to live in his father-in-law's house is very common in the South Panjáb, where he is known as *ghar-jámátra*, or in Persian as *khána-dámád.*—M. L. D.].

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GAMES AND AMUSEMENTS.

550. **Oudh—Boy's game—Touching.**—In a game of "touching" if one of the boys falls he is not allowed to rise and go on with the game, being warned by the following rhyme :—

Am barhe, amlí barhe;
Ham ko chóve kabhí na barhe.

The mango may grow and the tamarind may grow;

But if he touches us he will never grow.—*Kakku Mall : Faizábád.*

FOLKLORE.

551. **France — Brittany — Exorcism.** — An extraordinary crime has just been committed in the Morbihan in Brittany. A miller woman, named Jallu, had four children—two sons and two daughters. The elder daughter, Esther Jallu, was pretty, and conscious of the fact. She had also some education, and was a great favourite in the village, where the other inmates of the mill were disliked and feared. One day her family began to affirm that she was possessed of the demon of pride. There was an evil spirit in Esther's body, and the brothers Jallu declared to everybody that they would in some way drive it out. After ruminating upon the matter for some time, they barred the doors of the mill, and seizing their sister, threw her on the floor. One of them held her down while the other bored holes in her with an augur. The demon was to escape out of her body by these openings. While the screams of the tortured girl were half-drowned by the noise of mill-stones turning rapidly, two women—the mother and sister—were actually kneeling beside her praying for the success of the operation. Four holes were bored, one in the forehead, one in the body, and one in each leg. Whether these ignorant peasants really imagined that they could thus drive the demon of pride out of their sister, or whether they premeditated the murder they committed, mattered very little for Esther, who, of course, died under the operation. When the inhabitants of the surrounding country came to inquire after Esther, when she had not been seen for several days, the two brothers and the sister appeared at the door armed with hatchets, and threatened to strike any one who should dare to approach them. The gendarmes were at once informed of the occurrence, and the inmates of the mill having been seized, they were sent to a mad-house.—*Standard.*

[The above reads like an extract from an Indian newspaper. Has anything of the kind ever been reported in India ?—ED.].

552. **Madras—Aspect in sleep—North.**—The following is the rule for fixing the position for placing the head in sleep :—

Tannúr kilakku :
Tanginúr mérku :
Véndinúr terku :
Vendátúr vadakku.

East in your own village :
West in a village you sojourn :
South in a village you like :
North in a village you do not like.

Though this is the rule, persons always indiscriminately place their heads to east, west, and south while asleep, but never to the north, owing to the following legend commonly related throughout the length and breadth of Southern India as a warning against lying with the head to the north while asleep.

Síva had gone from home, and Párvatí was left alone in the *Kailása*. She wished to have an oil bath, and not liking the idea of any person visiting her at the time, she rubbed her body over by herself, and from the dirt that rolled off her, produced a figure, to which she gave life and named Ganésa. She then asked Ganésa to sit at the door and allow no one, whoever he might be, to come in till she had finished her bath. Ganésa sat at his duty, and while Párvatí was inside bathing, Paramésvara Síva came home. He wished to enter his house at once, but Ganésa would not allow him. After trying in vain to persuade him with gentle words, the great god used threats. They, however, had no effect, and he was at last forced to cut off Ganésa's head, and forced his way in. When the goddess inside perceived her lord entering, and came to know that Ganésa had been murdered, she would not speak to Síva until her attendant was restored to life. In order to do this he gave orders to the army of *Bhúta-Ganas* to find a thing that slept with his head to the north, to murder him, and to fit his head on to Ganésa's trunk. The Bhútas searched for a very long time, and at last found an elephant asleep with his head to the north, and cutting off his head they brought it and fixed it on to Ganapati's. And lo! he rose up as *naram vapushi;* man in body, and *kunjaram mukhé*, elephant in face.

As the elephant which slept with its head to the north was murdered, so would men, too, if they were to do the same, is the idea.

There is also another *quasi*-religious reason for avoiding a north aspect in sleep, as it is supposed to be the direction sacred to the Manes (*pitris*), and hence not good while a man is in the world.—*S.M. Natesa Sastri : Bangalore.*

553. **Madras—Omens—Journeys—Special days.**—Special days are prohibited for journeying

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in certain directions, and the following saying points them out to the would-be traveller :—

Tingal Sani kilakku :
Sevváy Bhudan vadakku :
Velli Náyar Mérku :
Viyálan tevku :

Monday and Saturday for journing towards the east; Tuesday and Wednesday towards the north; Friday and Sunday towards the West, and Thursday towards the south are prohibited.

So no orthodox Hindú would ever undertake a journey towards these directions on these days. The technical name for this is *súlam* or trident; the trident is supposed to wait to pierce him in these directions if the traveller defies the prohibition.—*S. M. Natesa Sastri : Bangalore.*

554. **Madras—Vajratirttha—Legend.**—Vallam is a small town, which is the head-quarters of the Tanjore Collector. In this place is a sacred tank of clear water called Vajratirttha—the holy water of Indra's thunderbolt. The legend about it is that Indra one day, while he was journeying in the world, was very thirsty and struck his thunderbolt (*vajra*) in the ground. Water at once issued from the spot where he struck, and this water is unfathomable, and is called Vajratirttha. There is a temple (very modern) built on its bank, and dedicated to Síva in the name of Vajrásvan. The tank, as several Collectors are said to have found out, is unfathomable.— *S. M. Natesa Sastri : Bangalore.*

555. **Gujrat—Sabramati—Sabarmati—Popular derivation—Legend.**—This is the name of a river in Gujarát, and when I inquired the derivation of it while there, I heard the following story :—

The five Pándavas were once practising penance in the Vindhya mountains when Indra came there in the form of a poor Bráhman. His throat was parched and he was dying of thirst when, suddenly approaching Yudhishthira, he told him that he was dying of thirst, and that he could find no water in tank or river. Yudhishthira replied "*Sá-bhramati*," which meant "she flows" (*lit.* wanders). Indra then turned his eyes towards the direction of the present river on which Yudhishthira again said "*Sá-bhramati*" and lo! a river began to flow!

Such is the popular derivation of the name of the river, which has become corrupted into *Sábhramati* or even into Sábarmati.—*S. M. Natesa Sastri : Bangalore.*

556. **Deccan — Seven-leagued Ring.** — In the Deccan a ring worn on the big toe of the right foot acts as a charm, enabling the wearer to go where he likes during the night without danger. —*Ghain : Khandesh.*

557. **Bombay—Lucky and unlucky faces—Barbers—Wives.**—A *kárkun* (clerk) complained to me that his peon was a *hajjám* (barber), and for him to see a barber the first time in the morning, meant that he would incur ill-luck for the day. There may be below this another meaning or principle which the author of this superstition wished to teach (since to see the face of one's wife in the morning first is suspicious), *viz.*, that people should live and sleep at home.—*Ghain: Khandesh.*

558. **Panjab—Sciatica—Cure — Octroi Duty.**—The illiterate believe that a couple of copper rings (*chhallás*) will cure sciatica. Pice which have been paid as octroi duty (*chungi*) are in great demand for this purpose. The reason assigned is that octroi is the only tax that the people do not dislike, as it is levied with less oppression than any other, so that a copper paid for octroi duty is a *good* copper! Ear-rings of copper (*bálá*) are also worn for the same purpose.—*Chaina Mall : Ambálá.*

559. **Panjab—Procuring a lucky betrothal.**—The illiterate are fond of getting their sons and daughters to sit in the laps of married women to procure them a lucky betrothal.—*Chaina Mall : Ambálá.*

560. **Panjab—Procuring children—Aroras—Khatris.**—When a bride returns to her father's house for a visit after her marriage according to custom, it is usual to get a young boy to sit in her lap with a view to her being blessd with children. The child is then generally presented with money.—*Chaina Mall: Ambálá.*

561. **Afghanistan — Tomb at Kala-i-fath—Legend.**—The tomb in question is known far and wide by the name of "Gumbad-i-bána-i-yakdast"—*i. e.*, the tomb of the one-handed architect. The story goes that in the days of Abdul-fath, one of the Kayání kings, and the reputed founder of Kala-i-fath, there lived an architect of great skill, who, by the king's order, furnished designs for, and superintended the construction of, the caravanserai. So pleased was the monarch with this edifice when completed, that, forgetful of the laws of gratitude and justice, he vowed that that structure should stand the unique monument of his and the artist's fame. By his command the luckless architect forfeited the right hand which made him the envy of all, and yet the victim of envy. Long he pondered on

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the king's injustice, and inwardly breathed silent vows of revenge. Finally, he decided that to thwart the king's jealous and selfish ambition would be the bitterest revenge he could take. He left the city, and on the barren plateau hard by, he, unaided but by the inspiration of revenge and the skill of his own left hand, erected the massive tomb which stands a memorial to ages to come of his masterly handiwork and his king's futile injustice. In the last and choicest production of his powers of design and handiwork the architect lies interred.—*Yate's Travels with the Afghan Boundary Commission.*

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562. **Gujarat—Kaira—Legend—Siladitya of Nalabhi.**—In a great city of Kaira, in Gujarát, there lived, says the legend, a Bráhman, who had read the *Vêdas* through, named Dévádítya. He had a daughter, Subhagá, who was left a widow in her childhood. At morning, noon, and eventide she offered every day sacrificial grass, flowers, and water, in honor of the Sun. Astonished at the beauty of the virgin widow, the Sun-God, assuming the form of a mortal, visited earth to enjoy her embraces. She became pregnant. Her parents, enraged at the disgrace which they supposed Subhagá had entailed upon them, drove her from home. She fled, attended by an attached servant, to the city of Valabhi, where, in due time, she was delivered of twin children. Eight years passed over the splendid infants as if in a moment. The boy then began to sit at the feet of the instructors; but, associating with other children, the lesson which earliest and most vividly impressed itself upon his mind was that he was "without a father." Distressed at the jeers of his companions, he began to complain to Subhagá.

"How is it mother that I have not a father and that such speech is used?"

"I know not," she answered: "why do you give me pain by your inquiries?"

The boy turned sorrowfully away, but from that time forth his only desire was to possess himself of poison or other means of avoiding his shame by self-destruction. One day the Sun-God Náráyana appeared to him in his grief, and addressing him kindly by the title of "child," promised him protection, and armed him with some pebbles, which should enable him to slay his enemies. By the fame of the weapons of the Sun, the boy became renowned under the name of Síláditya. The King of Valabhi, resenting the death of one of his subjects who had been slain by Síláditya, himself perished under the heaven-given missile, and the son of Subhagá became the lord, as he was already the luminary Saurashtra. Borne by a horse, the gift of Náráyana, like a sky-traveller, moving wherever he would, by his exploits conquering a circle of territory, for a long time he continued to rule.—*Forbes' Rás Málá.*

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563. **Gujarat—Legend of Siladitya of Valabhi—Remembrance of Buddhism.**—Once on a time certain teachers of the Buddhist doctrines, fierce with the pride of learning, approached the throne of Síláditya.

"These white-robed ones," said they, "if they can subdue us in disputation, let them remain, otherwise expel them from the country."

The king agreeing to this demand, held a court of four kinds, himself presiding therein, and decreed that whichever party should be worsted in the discussion, should quit the dominions of Valabhi. By the *fiat* of destiny the Buddhists proved victorious, and the Swétámburs retired to foreign countries, hoping to renew the contest at a future time. Then Síláditya Rájá worshipped the Buddhists, but he still continued to serve with his former zeal the great Rishab Dév of Satrunjai.—*Forbes' Rás Málá.*

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564. **Oudh—The origin of the river Kukrel—Folktale—Varient of Beddgelert.**—In the good old days, before writings were exchanged in business, a certain Banjárá came to Lucknow to traffic, and had occasion to borrow five thousand rupees, for which he left his dog with the man as a pledge.

That night thieves broke into the house of the money-lender, and carried away a large portion of his valuable property, which they hid away in a tank at some distance. No one knew of it till the morning: the dog, however, had followed them to and fro.

The next day while the household bemoaned their loss, the neighbours observed how restless the dog was, and suggested that some one should follow it, as it seemed anxious to go somewhere. It led the people who accompanied it right to the tank and plunged in; thus the banker recovered his goods.

"Now," said he to the dog, "that you have amply repaid your master's indebtedness to me, go home, I will not keep you any longer." Writing out an acquittance, he attached it to the collar of the dog, and dismissed him.

In the meantime the Banjárá was hastening back with the money, and the seeming unfaithfulness of the dog so shocked him that he struck him dead with a blow from his heavy club; then noticed, to his remorse, the paper on the collar of the faithful creature,

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The river Kukrél sprang from the spot, and its waters are a remedy for hydrophobia.—*G. H. Roberts: Sitápur.*

565. **Rajputana—The origin of a garden at Jaipur.**—Once upon a time a professor of the science of Kantak came to a Rájá of Jaipur and asked permission to perform. He grew a garden of pomegranates within a few hours, and presented the ripe fruit to the king to taste. An evil thought at this point possessed some of the courtiers, who advised the king to kill the man, lest he should just as suddenly remove the garden, and the man was beheaded.

His son heard of it and came upon the scene. He also requested leavé to display his skill. Passing some lemons round in the assembly, he desired that each person should do as he did with the one he held. He cut it, and his example was followed, but the horror of the Court may be imagined when they saw several of their number fall headless to the floor.

"O king," said the man, "these are the men who counselled thee to take my father's life. I have now avenged him."

Thus closing the accounts, he coolly walked away.—*G. H. Roberts: Sitápur.*

566. **Oudh—The Pleiades—Popular astronomy.**—The Pleiades were seven sisters. It happened on a day that one of them found a seed of the *til* (sesamum). She divided it among six, the seventh sat behind her and was forgotten. That is how she takes her place just a little apart from the others in the sky.—*G. H. Roberts: Sitápur.*

LANGUAGE.

567. **India—Shelta—Gipsy Language.**—See Vol. IV, note 509. May I be allowed to note that Mr. Leland first broached this subject, not at the recent Orientalist Congress in Vienna, but in *Macmillan's Magazine;* and afterwards enlarged upon it in the last chapter of his *Gypsies* (Trübner, 1882), where he quotes about 250 words, the majority of which he obtained from an Irish tinker in America.

The Syrian tinkers' talk may be that given in Seetzen's *Reisen durch Syrien* (Berlin, 1854), second part, p. 184, which purports to be Romany, but of which few words can be traced to that language. Probably the vagrants in every land have a slang of their own.

"Shelta" is well known to Gypsies as "Mumpers' talk." In June 1879 a Gypsy supplied me with:—

Bonar, good (Hotten's Slang Dict., *bone*).
Brogies, breeches.
Dunnick, *dunny*, cow (Hotten, *dunaker*, cow-stealer).
Klapper, turnpike gate.
Kin, house (Hotten, *ken;* Leland, *kiena*).
Koggies, turnips.
Maks, sheep (onomatop).
Rum-kin cove, gentleman (fine-house man).
Slang, to put or stay in a field.
Slum, good (Hotten, "slum the gorjer," "best" or cheat the fellow).

A few days later a lace hawker at Southport gave me, among other common words—

Beŏr, married woman (Leland, *bewr;* Hotten, *burerk; murerk*, lady).
Gloch (guttural), master, policeman (Hotten, *gloak*, man; Scotch).
Gŏveli, cow (Gypsy, *grövni*).
Garjer, man (Gypsy, *gaujo*).
Hearing, ear (simile).
Lackan, girl (Leland, *leicheen*).
Manging, talking (Hotten, *mang*, to talk; Scotch).
Nethrus, bed (Gypsy, *woodrus*).
Ne fish, stand back, look out (? Gypsy, *na jas*, don't go).
Rooski, basket.
Sharag, kiss.
Sŏbli, sir.
Tŏrog, mumper (Scotch, *tory*).

Mr. Leland's collection is much more extensive, and affords a better idea of the capabilities of "Shelta;" *e. g.*:—

Lashool, nice.
Loshools, flowers.
Loshún, sweet.
Mailya, finger, hand (Erse, *meur*, finger).
Mailyen, to feel.
Thom, violently (Erse, *trom*, heavy).
Thomyok, magistrate (great one?).
Tomgavheid, gold (*trom airgiod*, heavy silver).
Tom-numpa, bank-note (great pound).

The formation of "Shelta" by the application of "back slang" to Erse is curious:—

Do, odd, two (Erse, *do*).
Nai, ayen, nine (Erse, *naoi*).
Dai, ten (Erse, *deach*).
Hinniadh, eleven (Erse, *aon-deug*).

This raises a suspicion that the well-known slang adjective *rum* is "back slang" for *mor*, great. "Shelta" also comprises "rhyming slang" or "head slang."

Grascot, waistcoat.
Grawder, solder.
Grupper, supper.

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It is to be hoped that Mr. Leland and others may be induced to contribute further words, as no sound judgment can be formed as to the extent or antiquity of this dialect unless more materials are rendered available for its study.—*H. T. Crofton, in the Academy.*

568. **India—Shelta—Gipsy Language.**—See Vol. IV, note 509. I know nothing of Mr. Leland's list, but I am glad to supplement Mr. H. T. Crofton's with some examples that occurred to me in learning Romany more than thirty years ago.

I.—Persons.

Ges'timer, *Pókkonus* } a magistrate or justice.
Tom'-pat, a person.
Króker, a doctor.
Múmper, a tramp.
Múskro, a policeman.
Mort, a daughter.
Fóky, people.
Bóshtárdy, a pregnant woman.

II.—Animals.

Képhyl, *Prâd*, *Grâs* } a horse.
Késsig, a mare.
Méilor, *Mólson* } an ass.
Mor'ghen, *Shüshei* } a rabbit.
Mátchticóve, a cat.
Lágprat, a fish.
Dun'nux, a cow.

III.—Money.

Bar, *Kutár*, *Kúttér* } a pound.
Finnif, a five-pound note.
Schúfel Finnif, a bad ditto.
Kúller, *Kálor* } a shilling.
Bool, *Bul*, a crown.
Vonger, money.
Wedj, silver.

IV.—Clothing & Furniture.

Krees, a saddle.
Blácky, a tin vessel.
Hórer, *Yewr* } a clock.
Skipsy, a basket.
Kurru, a quart.
Sóopen, a watch.
Blátchy, coal.
Crab-shells, shoes.
Stamp-drawers, *Olivers* } stockings.
Tróopers, breeches.
Mill-togs, shirt.
Teil, *Star'dy* } hat.

V.—Food.

Tinglers, onions.
Spréddum, butter.
Spénton, cream.
Póplars, *Sim'my* } broth.

VI.—Places & Things.

Rom-kain, a gentleman's house.
Veil, *town* or village.
Kitshimér, an ale-house.
'Attam, a church.
Grannum, a barn.
Fóros, a fair.
Humble-bump, a hayrick.
Plimmer, a stone.
Jigger, a door.
Stigger, *Klapper* } a gate.
Gatter, rain.
Graft, work.

VII.—Seasons.

'Attam-day, Sunday.
Mal-divvus, Christmas.
Stretcher, a year.

VIII.—Other Words.

Jilt, to shut.
Ex.—"Jilt the jigger" (shut the door).
Hatch, to remain.
Ex.—"Hatchi kootshi" (stop a little longer).
Fake, to play.
Ex.—"Fake the boshamingy" (play the fiddle).

I offer these as samples of this Mumpers' or Tramps' talk, which I think Mr. Borrow somewhere called "The Germania." The word "Shelta" I never heard.—*T. W. Norwood: in the Academy.*

HISTORY.

569. **Kashmir—Gossip about the Mughal Governors.**—In 1044 *A.H.* (1634 *A.D.*), Shah Jahán, the Emperor, being then in the seventh year of his reign, came to Kashmír and much admired the Nishát Bágh at the foot of the Tayába hill, which had been constructed by Asaf Jáh. The owner, however, was in great fear, as he had diverted the stream which watered the royal Shálimár Gardens into those he had constructed with the connivance of the royal gardener. In time, too, Sháh Jahán came to know of it, but was so pleased at the address and fidelity of the gardener, who took the whole brunt of the business on himself, that he overlooked it, and allowed the diversion to remain, in so far as it permitted the due watering of the Shálimár.

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Six years later in 1040 *A.D.* 'Alí Mardán Khán, a Persian noble and Governor of Qandahár, was appointed to Kashmír. The following story is told of him. A cowherd of Qandahár used to lose two or three of his cattle every day in a certain pasture, and came to 'Alí Mardán Khán to complain about it. The Governor ordered him to fill some cowhides with lime, leaving a hole in each, and to place them in the meadow. It appeared that a serpent used to come daily and carry off the cattle, and of course carried away one of the hides as usual, but this time he left a track of lime behind him, and so was traced to his lair. The lime in the hide, too, disagreed with him, and so he died! By his carcase was found a great treasure and the philosopher's stone, which immensely enriched 'Alí Mardán Khán. He now became afraid of being squeezed by the Persian monarch, and so accepted an invitation to proceed to India and take up the governorship of Kashmír. He only had been in it, however, for a year when he was recalled to Dehlí.

His immediate predecessor Zafar Khán, who had been a wise and successful ruler of the province for seven years, returned for another four years. He made Wáchhígánw his head-quarters, and wrote poetry under the *nom-de-plume* of Ahsán.

The next Governor was Tarbiyat Khán, who arrived in 1647 *A.D.*, and in his time there occurred a severe famine, during which he was blamed for want of energy, and was in consequence recalled to Dehlí in his second year.

In 1651 *A.D.* Hasan Bég Khán arrived and ruled well for some 18 months, when 'Alí Mardán Khán returned and remained seven years. He governed with great magnificence and filled the land with many splendid buildings and gardens. He constructed a palace and gardens at Naushahra, and another at Telbal, in the Pahák district, which was named 'Alíábád. He also constructed *saráís* (inns) along the highroad to Lahore, *viz.*, Haft Chunár, Sachmák, Hílápur, Poshiáná, Sokhta, Bahramgalla, and Thattá, and improved the road itself. His winters were passed in Lahore and his summers in Kashmír. In his time one Mádhav Ráo was burnt alive by a number of vagabonds led on by one Khwája, and when he heard he punished 100 of the ring-leaders. The next Governor was Lashkarí Khán, who came in 1652 *A.D.* In his days the harvests were plentiful, and much of the time was passed in hunting. The winter of 1068 *A.H.* (1652 *A.D.*) was a very severe one, and even the rivers were frozen over. At this time a *Hindú* ascetic arose in Kashmír, named Ríshí Pír Pandit Bádsháh (!), around whom many disciples collected, calling him king. This incensed Aurangzeb, the Emperor, and directed him to appear at Dehlí. His followers were very frightened at the summons, but he merely replied to the messenger—"I will be there to-morrow." That night on awaking from sleep, he mounted a lion and appeared at once at Dehlí to the affrighted Emperor. In great fear the Emperor asked him who he was. "I am he that you summoned from Kashmír," said the saint, producing the royal order; "but my followers called me king." The Emperor then endeavoured to console his wounded dignity. Eventually the saint said to him:—"Treat the godly well; give up intolerance and bigotry, as all are alike in God's eyes, and all worship the same God, though in different ways and under different sects." Aurangzeb was so struck with his reproaches that he gave him all the titles he could, whose fame increased immensely on account of the miracle.

Lashkarí Khán was recalled in 1660 *A.D.* in favour of 'Itmád Khán, a very accessible ruler. He was succeeded in 1662 *A.D.* by Ibráhím Khán for about a year; but in his time a dispute between the Shí'as and Sunnís arose, and as he was of the former sect he decided in their favour, for which act he was superseded, Islám Khán coming in his place.

In 1075 *A.H.* (1664 *A.D.*) Aurangzeb came to Kashmír, but got no further than 'Alíábád, where one of his elephants got loose and killed a number of his followers.

In the same year Saif Khán succeeded to the governorship,—a giant in stature, a showy ruler, of great prestige, and very prompt in suppressing opposition. In his days a sect called Khájgání Naqshbandís had much influence and were very turbulent. One of them called Khwája Sadíq Naqshbandí killed one of the Governor's servants on very small provocation. Saif Khán had him flogged to death. This Governor made the Saifábád gardens to the east of the Dal Lake at Srínagar.

In 1667 *A.D.* he was superseded by Mubárik Khán, a soldierly man, but who permitted oppression on the part of his adherents. This led to his recall and Saif Khán returned. About this time there was a terrible earthquake. Saif Khán remained three years, during which he built the Saifakadal Bridge at Srínagar.—*W. Buchanan: Gujrat.*

[To be continued.—ED.].

BIBLIOGRAPHY.

570. **Persia—Divan Laha'ma—A correction.**—Vol. IV, note 44. For Díván Laha'ma read دیوان اطعمه (Díván At'ameh)—*i.e.*, the Díván of Victuals.—*S. J. A. Churchill: Tehrán.*

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571. **Persia—Turkey—New Persian books—Translations into Persian of English books.**—From the Abúaz-Zíá Press, Constantinople, has just appeared, edited by M. Ferté (of the French Embassy, Constantinople), the works of Ubaid Zákání, in one volume, dated 1303 *A. H.*

Amongst European works which have been translated into Persian must be added the following:—MacGahan's *Khiva*, which was translated into Ottoman Turkish, and from that version into Persian by 'Arif Khán. The Queen-Empress's *More Leaves from a Journal in the Highlands*, translated by Monsieur Jules Richard Khán. Louis Rousselet's *Journey to India in* 1864-68, by Rezá Ghaffárí. This last appears to be an abridgment of a French work.—*S. J. A. Churchill. Tehrán.*

572. **Panjab—Totakahani.**—Tales of a Parrot, by Haidar Hasan, published in 1215 *A. H.*, or 1801 *A. D.*, at the Chasma-a-faiz Press, Dehlí: 64 pp., 8vo. It is a polished prose translation of a Persian work of the same name into Urdú. It relates the story of Maimún, a prince, who left his wife in charge of a *mainá* (starling) and a parrot. She contracts an illicit alliance, whereon the *mainá* remonstrates and is killed; but the parrot, being cleverer, keeps her attention fixed on stories he tells her till her husband comes, when he explains her conduct, and she is put to death.

A king named Ahmad Sultán, through the intercession of holy men and saints, was blessed with an exceedingly handsome son, whom he named Maimún. He was married to a beautiful girl called Khujasta, with whom he lived very happily. He purchased her a magnificent parrot that could talk like a man and knew the past and the future, and to keep the bird's company he purchased also a *mainá*. He afterwards went on a journey, and advised his wife to follow the advice of the two birds in all her difficulties during his absence. While he was away she fell in love with another prince and counselled the *mainá* as to how she was to get to him. The *mainá* rebuked her sharply, and was killed for her pains. She then went to the parrot, and the wily bird sympathising with her, advised her to follow the plan adopted by Farrukh Bég in a similar plight. The parrot then relates how Farrukh Beg managed with his mistress, and so on for thirty-five other stories, until Maimún returned, when on finding out how his wife had behaved he put her to death.—*R. C. Temple: Mandalay.*

573. **Panjab—Dastan-i-Amir Hamza.**—Tales of Amir Hamza, by Khalil Khán, published in 1800 by authority, under the superintendence of Dr. Gilchrist, at Dehlí: 4 vols., 8vo., pp. 216, 84, 78, 100. It is a rough prose translation into Urdú in an antiquated style of a Persian work of the same name. The story goes that Akbár the Emperor was so much taken with the valour of Hindús as related in the *Mahábhárata* that the Muhammadan divines invented the tales in this book, and attributed them to Amír Hamza, the uncle of the Prophet, and that they then induced the Emperor to believe that the Muhammadans had after all a more marvellous history than the Hindús. The book consists of a string of eighty-eight stories.

(1.) Extols the King Qubád Kamrán of Persia, and relates the story of Bazar Chamhar, the son of Bakht Tamál. Bazar Chamhar kills Al-Qash, the minister of Qubád Kamrán, who had murdered his father, and becomes minister in his stead.

(2.) Tells the story of Qubád, a wood-cutter, who becomes a very rich man through the sagacity of Dilárám, the discarded Queen of Qubád, the King. In the end Qubád, the King, receives back Dilárám into favour.

(3.) Relates the rise of Anúshírwán (or Naushérwán) of Persia and his queen Mihar Angéz. In his reign Amír Hamza is born, and Anúshírwán sends the minister, Bazar Chamhar, to Makká (Mecca) to congratulate the family on the occasion.

(4.) Relates the return of Bazar Chamhar.

(5.) Khwája Khizar meets Amír Hamza in the wilds and gives him a horse, Qaitás, and the arms of the former Prophets from under a tree. Amír Hamza conquers Suhel Tamaní and Tauq-bin-Hairán with their armies in a single combat, and then defeats Munazzar Sháh and Prince Na'mán. He next defeats Princess Humá-i-Tájdár at chess, and makes her over to her lover Sultán Bakhsh.

(6.) He conquers Hushám, a nobleman of Khaibar, who had defeated the King of Persia, and restores to that monarch all the booty that Hushám had taken at the capture of Madáín, the Persian capital.

(7.) He conquers Sangráwáhal and kills the Governor thereof.

(8.) The King of Persia, by his ambassador the son of Bazar Chamhar, sends him a robe of honour (*khil-at*), a talismanic banner made by Bazar Chamhar, and the "tent of denial." The Prophet Muhammad, through Khwája Khizar, bestows special arms on Amír Hamza and on Bazar Chamhar's son. While the two are travelling to Madáín, Amír Hamza kills a tiger single-handed, which had so terrified 'Umar, a noble, that he had climbed a tree.

(9.) Amír Hamza has a triumphal entry into Madáín. He lifts up there the king's throne of enormous weight in his two hands, and has a

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narrow escape of his life at the hands of Gahastam, a warrior (*pahilwán*).

(10.) Falls in love with Mihar Nigár, the king's daughter.

(11.) Visits her in her palace at night and converts her to Islám.

(12.) He is sent to India on the condition that if he takes Landhúr, the King, captive, he may marry Mihar Nigár.

(13.) He sets out for India by sea.

(14.) He comes across one of Alexander's "light-houses" (*mináṛs*) on the road, and has a narrow escape from drowning.

(15.) 'Umar, one of his leaders, is left behind at the *minár*, but manages to join his master at the Island of Sarandíp (Ceylon) through the aid of Khwája Khizar.

(16.) At Sarandíp Amír Hamza and 'Umar go and visit Adam's footsteps, and are granted extraordinary powers.

(17.) 'Umar visits the court of Landhúr as a minstrel, and finds them all drunk. He robs them, and brings the spoil to Amír Hamza.

(18.) Landhúr is very friendly until Amír Hamza informs him of his commission, whereon he makes preparation for war.

(19.) The battle. Gahastam sides with Landhúr and has to fly.

(20.) Landhúr is captured.

(21.) Gahastam poisons Amír Hamza.

(22.) Bazar Chamhar provides an antidote, and Amír Hamza is saved.

(23.) Meanwhile Mihar Nigár is married to Prince Aulád, who carries her off to his home in Zábulistán.

(24.) On the road they meet Amír Hamza returning to Persia by land with his captive Landhúr.

(25.) Amír Hamza defeats Aulád, and takes him and his bride back with him to Madáín.

(26.) Their arrival at Madáín.

(27.) False news of Mihar Nigár's death is spread in the hope that Amír Hamza will die on hearing it.

(28.) He is sent to invade the land of the Seven Lands (Haft Mulk), and on the road Qárún tries to poison him. Khwája Khizar saves him.

(29.) He defeats the King of Intákia.

(30.) Defeats the King of 'Alánia and Halab.

(31.) He subdues Rám, and kills there a huge dragon. Defeats and slays a Habashí King, Shadkáwa, and returns to Madáín.—*R. C. Temple: Mandalay.*

[To be continued.—Ed.]

PROVERBS AND SAYINGS.

574. **Oudh—General Proverbs.—**

(1). *Safar ba-shakal saqar.*
Travelling is like hell. (A pun on the form of the words in the Persian character, in which سفر *safár* is travelling and سقر *saqar* is hell.

(2). *Pardés kalés narésán ko.*
Even kings are inconvenienced when away from home.

(3). *Ik nár jab dase hasí,*
Já se satar tá se assí.
When a woman begins to smile (at a man) she can't tell 70 from 80; *i. e.*, she does not know what she is about?

(4). *Rájá ká dán, paijá ká ashnán.*
From a Rájá alms and from a subject bathing (are demanded by the Bráhmans as necessary to salvation).

(5). *Yár zinda, sohbat báqí.*
As long as your friend lives there is a meeting in store for you.

(6). *Joru na játá Khudá se nátá.*
Without wife or grindstone, your only relationship is with God.—*Kakku Mal: Faizábád.*

575. **Oudh—Persian Proverbs.—**

(1). *Hil-i-razaq, bahán-i-mot.*
Employment under false pretences is death by deceit.

(2). *Har ki zan na dárad, árám-i-tan na dárad.*
He who has no wife has no comfort.—*Kakku Mal: Faizábád.*

576. **India—Persian Proverbs and Sayings current in Northern India.—**

(1). *Har kas ba-khiyál-i-khesh khabtí dárad.*
Every one has his own whims.

(2). *Gandum az gandum bi-royad, jau zi jau.*
Wheat springs from wheat, and barley from barley (chips of the old block).

(3). *Dar ín duniyá kase be-gham na dídam;*
Agar dídam baní Adam na dídam.
I have never seen a being in this world that was without sorrow;
If I have seen one, what I saw was not a son of Adam.

(4) *Ráz-i-dil bá panj kas ná goyad: yakí, ba-kúdkán, dígar ba abláhán, sayum bazzán, chuhárum ba dunán, panjum, ba dost ná asmúdá.*
The secrets of the heart tell not to five persons: one, children; two, fools; three, women; four, the mean; five, an untried friend.

(5). *Rasídá búd balá wali ba-khair guzasht.*
A calamity certainly befell, but it passed off well (all's well that ends well).

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(6). *Chú tíra shawad mard rá rozgár ;*
Hunán mí-kunad kas ná áyad bakár.
If a man's fortune frown,
All his plans fail him.

(7). *Guzashta rá salvát ainda rá ihtiyát.*
Let the past go ; have a care for the future.

(8). *Harche bád á bád, má kishtí dar áb andákhtem.*
Happen what may I have launched my boat on the water.—*Chaina Mal : Ambálá.*

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577. **North-West Provinces—General Proverbs.—**

(1). *Pahile ghar men, to píchhe masjid men.*
First in the house, then in the mosque : (charity begins at home).

(2). *Sídhe ráste jáná cháhíye, go dúr hí kyún na ho.*
Go by the straight road, be it ever so far.

(3). *Bará bétá aur khotá paisa wakht par kám á játá hai.*
An eldest son and a bad penny are both useful in their time.

(4). *Waisá karegá, waisá páegá.*
As you act so will you receive.

(5). *Ik tír aur do nisháné.*
One arrow and two targets : (to kill two birds with one stone).

(6). *Har jaise ko taise.*
To each as he would : (six of one and half a dozen of the other).—*W. J. D'Gruyther : Kasauli.*

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578. **North-Western Provinces — Hindi Proverbs.—**

(1). *Kám hí ki barkat, aur kám ko salám.*
Work brings blessing and work brings salutations.

(2). *Bhatiyárí ki pakwái men kamtí ziáda nimak, nahín rahtá.*
In an inn-keeper's cooking the salt is never too much or too little : (exact account ; applied usually to a Baniá's books).

(3). *Cháwal to bahut paktá, magar ik hí dáná malá játá.*
Much rice is cooked, but one grain only tested (*ex uno disce omnes*).

(4). *Détá létá Baniyá ; ghartá murtá Sonár.*
The Baniyá gives and takes, the goldsmith turns and makes.—*W. J. D'Gruyther : Kasauli.*

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579. **India—Persian Sayings.—**

Nasíhat ki khálí bawad az gharaz,
Chún dárví talakh ast dafá-i-maraz.
Advice free from selfishness
Is as bitter as the medicine that cures a complaint.—*Chaina Mall : Anibálá.*

580. **North-Western Provinces—Panjab—Mixed Persian and Hindustani Sayings.—**

(1). *Bhangiyán dar bágh raftand, ber guthlí sab hazam.*
The drunkard goes into a garden, and eats the plums, stones and all : (said by the *literati* of those who act rashly).

(2). *Áp zindán jahán zinda ; áp murdán jahan mardá.*
If I live the world lives ; if I die the world dies : (as far as I am concerned).

(3). *Kas na mí-pursad ki, "bháiyá, kaun ho ?"*
No one asks me, "who are you, friend ?" (Said of one in a strange place).—*Chaina Mall : Ambálá.*

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581. **North-Western Provinces—Hindi Proverbs.**

(1). *Damrí na jáe, par chamrí jáe.*
Let not the penny go, but let your skin go (applied to misers).

(2). *Din ko úní úní, aur rát ko charkha púní.*
Din khóyá álo bále, kátan baithe díyá bále.
Sauntering all the day, she plies her wheel at night.
Playing all the day, she spins by candlelight. (Working at the wrong time : an unbalanced mind).

(3). *Átmá men pare to Parátmá kí sújhe.*
Fill the belly to see God : (worship requires a full stomach).

(4). *Ayá Ramzán, bhágá Shaitán.*
When the Ramazán fast comes the Devil flies. (Almost all Muhammadans are strict in keeping the Ramazán fast, however much they may disregard other religious obligations).

(5). *Parwá chale so badli, aur ránd surmá páe ;*
Wah barse wah ghar kare ; eh sukhan na birthá jáe.
If the east wind blow up clouds and a widow adorn her eyes ;
It will rain and she will wed : there is no doubt in this.

(6). *Bádsháhon aur dariyáon ká pher kis ne páyá hai ?*
Who ever understood the vagaries of kings and rivers ?

(7). *Basant Járe ká ant.*
Spring is the end of winter.

(8). *Barse Asauj, to náj hí mauj.*
Rain in autumn bodes plenty of corn.

(9). *Bániye ki bán na jáe ; kuttá mute táng uthái.*
The Baniyá will never cease from his ways, nor the dog from lifting his leg.

(10). *Kisí ne píyá dúdh ; kisí ne píyá páni : sab ko ik rain ganwání.*
Some drank milk and some water, but the night was passed by all.—*Chaina Mall: Ambálá.*

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BOOK NOTICES.

582 **Modern Hinduism.**—By W. S. Wilkins, London. Fisher Unwin.

This work is a valuable contribution to the study of a very difficult subject. Mr. Wilkins—a member of the London Missionary Society, who shows himself at every page an ardent, though not a bigoted, Christian—is naturally disposed to give full prominence to the practical evils that are the result of superstitious beliefs and practices, and to the pernicious moral influence exercised by fanatical task-masters who touch not with their little fingers the burthens they lay on their pathetically obedient disciples. On the other hand, it is to the credit of our author's intelligence, as well as of his impartiality, that he does not confound with the ordinary Kulin Bráhman or family *gosáin* or *gurú* those disinterested and high-minded teachers who so constantly revive and refresh the spiritual liberty that is the unfailing motive and aim of Indian religion : the pure stream flowing freely, sometimes under, sometimes above, the rubbish accumulated by ignorant superstition and interested fanaticism.

"With the Hindú," says Mr. Wilkins very truly in his preface, "religion is not a thing for times and seasons only ; it professes to regulate his life in all its many relations. Religion orders ceremonies to be performed on behalf of a man before he is born, and gives instructions to his descendants, which they must follow in order that his happiness may be secured after death. It regulates the ceremonies attendant on his birth, his early training, his food and its cooking, his style of dress and its manufacture, his employment, marriage, amusements,—his whole life from before his birth until generations after his death. To treat, then, of the ordinary life of the Hindú is to describe the Hindú religion." But the Hindú religion is not a compact body of belief, nor is it a consistent system of formal rites and ceremonies. Dogmas and observances differ widely amongst the numerous sects ; and even Hindús of the same sect follow distinct forms of worship in different parts of India. Yet there is a bond of union embracing these diversities, and justifying the description of Hindúism as a religious system. At the heart of every form of this faith lies the mystical Pantheism that is the sacred fount of inspiration for the Indian religious sentiment : the belief in the divine soul of the universe as the one reality and the conviction that personal existence and the moving brightly-coloured spectacle afforded by material existence are literally "such stuff as dreams are made of." The two aspects of Hindúism—the spiritual aspect and the formal aspect—are but modifications of this same faith. The fervent idealism that so constantly leads men to fling up all worldly interests and to devote their lives to spiritual things is the result of the conviction that in the life of intelligence only can men be said to live at all, to enjoy freedom, and to taste security and peace. On the other hand, the propitiatory sacrifices that are made to accompany every step in the worldly life are proofs of the consciousness of the perils and pains that beset the path of those who, blinded by their senses and bound by personal affections and desires, are regarded as the "subjects of Yama, the King of Death."

The truth is fear is the sentiment expressed by the Hindú ritual : fear of the hidden peril to the blind and fettered spirit, astray amidst the tangled paths of a world not its own. It is not only or chiefly the fear of death or the sense of the nearness of death to the objects of his affection that makes the Hindú describe personal existence as the "domain of impermanency." It is also that he cannot escape from the belief that "all forms are unreal," and that "all created things are of the womb of pain." It is difficult for the average Englishman, with his strong unquestioning belief in the evidence afforded by his senses and his conviction that the real and important side of life is the positive and practical side, to understand the view of life taken by one who never entirely trusts his senses, and who regards the positive and practical side of things as the unreal side, or at any rate as the least important. It is still more difficult for the average Englishman, who carries his practical views even into religious questions, to appreciate the influence exercised by spiritual liberators who proclaim no distinct doctrine and hold out no promises of future happiness to their followers, but who preach deliverance of the soul from all material bondage. Nevertheless, this state of freedom from strong personal emotion, and of absorption in spiritual interests and aims, is the Indian's highest ideal of happiness and peace. The personal life never gives him full satisfaction ; inasmuch as he moves in it conscious, as Emerson has it, of "an innavigable sea that washes always with silent waves between him and the things he aims at and converses with." But in the life of contemplation and thought he loses this sense of bondage and dissatisfaction.

To conquer this spiritual freedom for themselves and their fellowmen has been the aim of all Indian religious reformers from the time of Gautama Buddha downwards. By far the most interesting chapters in the present volume describe the careers of some of these spiritual teachers, and the incidents of their lives preserved by popular traditions. Throughout these histories we have two points of resemblance : in every case the reformer has attempted to revive the spiritual temper of religion and to oppose superstitious formalities, degrading rites, and inhuman caste restrictions. In every case he has succeeded during his lifetime ; but only to pay the penalty of the enthusiasm he has stirred and the influence he has obtained by falling into the hands of myth-makers and miracle-mongers after his death.

---

583. **Persia as it is.**—Being sketches of Modern Persian Life and Character. By C. J. Wills, M. D. Sampson, Low and Co.

More than three years ago, Dr. Wills published a record of his experiences during a residence of fifteen years in various parts of the Sháh's Dominions. This book met with a decidedly favourable reception, and its characteristic sketches and anecdotes rendered it easy and pleasant reading. He has now produced a

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second work, which, though smaller in size, retains the bright red cover and the arms of Persia conspicuous on the first, and is a kind of amplification or supplement of its pages. It resumes perhaps more systematically than before the description of Persian life and character, and illustrates the manners and customs of the people with the same appreciative cleverness that insured the success of the author's *début*.

Some idea of the diversity of subjects treated may be obtained from the statement that the thirty-five chapters of the book contain—in accordance with their titles—information about the Sháh, the Sháh's eldest son, the British Envoy at the Sháh's Court, police, law, marriages and married life, slaves, medicine, dervishes, art and artists, shrines, barbers, cooking, wines, dinner parties, politics, prisons, fast and feasts, the drama, bázárs, Jews, opium, horses, burials, Christian villages, caravansarais, riding-post, Englishmen, and material progress. Among the truer and at the same time more graphic sketches are those under the headings "In a Barber's Shop," and "A Persian Dinner Party."

In fine, these bright sketches of Persian life form a worthy continuation of the preceding volume, and augur a successful career in the paths already trodden.

---

584. **History of the Forty Veziers.**—By E. J. W. Gibb. London: Redway.

A *furens femina* tempts a chaste young prince to no purpose, and accuses him of an attempt upon her virtue. The king, her husband, and his father, determines to punish him with death; and is prevented only by the representations and instances of his forty ministers, till the expiry of the forty morns and eves during which the horoscope of the accused forbids him to excuse himself. Thus the tales number, or should number, eighty; for the lady, single-handed, answers all the ministers, very often, it must be owned, very little to the purpose. Not a few of the *fabliaux* are borrowed from the *Arabian Nights*; and several have been found—notably the "Lady's Fourth Story"—in the Wortley Montague MS. of the Bodleian. At last the immodest young person meets with poetical justice. She is tied to the tail of a wild ass (a Persian touch), and "torn into pieces, small even as her ear, she is left upon the shrubs and stones."

The version is definitive and final. The style is light and pleasant with the absolutely necessary flavour of quaintness; and the notes, though short and few, are sufficient and satisfactory.

---

585. **India under Victoria.** By Captain Trotter. 2 vols. London: W. H. Allen.

Captain Trotter has been known to experts for many years as a diligent student of Indian history. Having served, in his youth, as an officer in the Company's Army, he has the knowledge which enables him to throw local colour into what he writes; while long practice and a scholarly frame of mind have combined to keep him from pedantic technicality and crudeness. He has now crowned his earlier labours by the production of two considerable volumes, in which he gives a useful and readable summary of events from the governor-generalship of Lord Auckland to the beginning of the viceroyship of the Marquis of Ripon—a period which has this much of epical completeness that it begins with the first Afghan War, comprises the struggle of 1857, and ends with the "Forward" policy of the Cabinet of the Earl of Beaconsfield.

---

586. **Tales of the Caliph.** By Al Arawiya. London: Fisher Unwin.—The author has fairly succeeded in superadding about a dozen fresh adventures to the many already narrated of "good Haroun Alraschid," whether in the *Arabian Nights* or elsewhere. The question of genuineness need not be too closely examined, nor the character of the original MS. be subjected to the scrutiny of experts; but one or two slips of the pen might have been easily avoided. For example, an Oriental writer would hardly have informed his countrymen and co-religionists that putting the hand to the head was "the usual sign of implicit devotion to the royal will;" nor would he have attempted to convince them that the renowned Khalifa, "who was a very polite man among ladies," paid compliments to the fair sex more befitting an old English beau than a Muslim dignitary. In any case, his *dramatis personæ* are far more true to life than the ordinary Eastern puppets of the stage, and the narratives in which they play their parts are spirited and moving, if not replete with dramatic incident. Young uncritical readers should find the book attractive enough.

---

587. **The Archduke Rainer's Papyri.**—The first *fasciculus* of the *Mittheilungen* from the *papyri* in the possession of the Archduke Rainer at Vienna contains the following important articles:—(1) by Professor Karabacek on the Arabic name Mokankis, found in connection, with the Egyptian conquest in Arabic writers, which represents, according to the learned author, the Greek title Megaukés, "the celebrated;" (2) on the Egyptian calendar, by Professor Krall; (3) a similar article by Professor K. Wessely, who has also another essay on the calculation of the *obols* and the *chalkus*; (4) finally, we have the description of Hebrew *papyri* by Professors D. H. Müller and D. Kaufmann, which contain a fragment of an alphabetical hymn in Aramaic, another in Hebrew, fragments of Responsa, and of some Arabic letters written in Hebrew characters. The writers are willing to conclude from the similarity of expressions in the Aramaic hymns and in the letters to those found in Samaritan documents that their authors must have been Samaritans, who we know formed a community in Egypt. There is, however, as far as our knowledge goes, no trace of the Samaritans employing Hebrew characters in their writing, either for their own language or for Arabic documents. It is therefore more probable that the Hebrew *papyri* derive from Rabbanites or Karaites, and that the Samaritans borrowed later for their liturgies Jewish expressions. These *papyri*, being at the latest of the ninth century, will prove useful for the history of the earliest method of employing Hebrew characters for transliterating Arabic documents.

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Afghanistan, Bengal, Bombay, Burma, Central Asia, Central Provinces, Ceylon, China, Deccan, Himalayas, Japan, Kanara, Kashmir, Madras, Mysore, North-West Provinces, Oudh, Pamir, Panjab, Sindh, Sistan.

RELIGION.

588. **Madras — Swamis.**— Continued from Vol. IV, note 528.

The Swámis of the *mathas* are consecrated and received into the fourth order in their childhood. They never marry, and are considered as lawful spiritual rulers of the people, and heirs of Mádhava.

A curious legend is related about them, which says that Krishna, the eighth great incarnation of Vishnu, had 16,108 lawful wives, of whom eight were his favourites and superior to the others. The inferior wives were not satisfied with serving and bestowing their affections on the lord Krishna for so short a period as that during which he was pleased to be manifested on earth, and were much grieved at his early departure. The poor milk-maids also of Braja (Brij), the friends of his childhood, whom he so heartlessly treated after his rise to royal dignity, yearned for his affection, but when he was gone their hopes were all disappointed for this life. So they devoted their widowhood to penances and religious austerities in order to find favour in the eyes of their heavenly lord. Krishna, now united with his original essence in Vishnu, was much pleased by their devotion and granted their wishes under certain conditions. He said that in order to be united with him in heaven, they must serve him perfectly on earth, which, as women, they were not fit for. It was, therefore, necessary that they should become men in their next existence on earth, and worship his images, and serve him faithfully all their earthly lives. So Mádhava was ordered to found eight monasteries for their benefit, where, after being born as men, duly initiated and received into the fourth order, they might be able to fulfil their obligations. So the 16,100 inferior wives and thousands of the milk-maids of Braja will by turns worship and serve Krishna at Udipi, and be finally permitted to enter into the mansions of their heavenly lord. The Swámis of the eight *mathas* are in fact believed to be the wives and concubines of Krishna. Some of the Swámis really love their heavenly lord with a wife's love and devotion.

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I will now make a few remarks on the burial of dead Swámis. It is well-known that there are four orders in the twice-born castes. The Brahmachárin, or student; the Grihastha. or the householder; the Vanaprastha, or the Hermit; and the Sannyásin, or one who has abandoned all worldly desires and ceremonial acts. The Sannyásins are called Swámis, *i. e.*, lords. They are supposed to have conquered their passions and inferior nature, rising by their meritorious acts above ordinary humanity; hence their exalted title. After death their bodies are buried, not because "ordinary cremation is considered not good enough for them," but because the Sannyásins are forbidden to touch the fire under any pretext. It is a question of "fire" in this way. At the time of his admission into the fourth order, the twice-born man performs the *virajá hóma* ceremony, by which he gives up his right to partake in, or perform, any ceremony connected with the three lower orders. Now a child of the twice-born is, according to law, initiated and admitted into its paternal caste after teething, and thenceforward comes under the control of the sacred domestic fire: so if an infant die before teething it is buried, and not cremated. After initiation all the three lower orders must perform their religious duties and ceremonies *in* or under the auspices of the domestic fire (*grihyágni*), and they are cremated as being under *that* fire. But a Sannyásin, after the *virajá hóma*, gives up his connection alike with the three orders, the domestic fire, and the world. At the time of *virajá hóma*, he takes the sacred thread from off his shoulders and the knot of hair from the top of his head, both of which indicate his caste and order, and burns them in the sacred fire, and it is in this way that he breaks for ever all connection with the world, and even with his own wife and children.

Here are a few of the precepts to be followed by the Sannyásin, as stated in the *Laws of Manu*, Chap. VI.

"Having performed the sacrifice of Prajápati, accompanied with a gift of all his wealth, and having deposited in his mind the sacrificial fires, a Bráhman may proceed from his house (that is, from the second order, or he may proceed even from the first) to the condition of a Sannyásin.

"Higher worlds are illumined by the glory of that man, who passes from his house into the fourth order, giving exemption from fear to all animated beings, and pronouncing the mystic words of the *Véda* (the *Upanishads*).

"To the Bráhman, by whom not even the slightest dread has been caused to any sentient creature, there can be no dread from any quarter whatever, when he obtains a release from his mortal body.

"Departing from his house, taking with him pure implements (*i. e.*, his waterpot and staff), keeping silence, unallured by desire of the objects near him, let him enter into the fourth order.

"Alone let him constantly dwell, for the sake of his own felicity, observing the happiness of the solitary man, who neither forsakes, nor is forsaken; let him live without a companion.

"Let him have no culinary fire, nor domicile; let him, when very hungry, go to the town for food; let him patiently bear disease; let him be firm; let him study to know God, and fix his attention on God alone.

"An earthen waterpot, the roots of large trees (*i. e.*, the shade of trees as his only shelter), coarse vesture, total solitude, equanimity towards all creatures: these are the characteristics of a Bráhman set free. * * *

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing anything earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next.

"And having abandoned all ceremonial acts, having expiated all his offences, having obtained a command over his organs, and having perfectly understood the scripture, he may live at his ease." —*R. D. M.: Philadelphia.*

[To be continued.—ED.]

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589. Panjab—Aphorisms attributed to Kabir.

(1). *Age ke din páchhe gae,*
Har se na kiyá het:
Ab pachhtáe kyá hot hai,
Jab chiriyán chug gaín khet?

Thy early days have become thy latter,
And thou hast given no love to Hari:
What is the use of grieving now,
When the birds have eaten thy field?

(2). *Gurú kíje jánke; páni píje chhánke.*

Prove your priest before you make him; strain your water before you drink it.—*Chaina Mall: Ambala.*

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590. Panjab—Stories and Aphorisms connected with Suthre Shah.

A good deal has been already said in this journal regarding the Suthre Sháhí *faqírs* of the Panjáb. Here are some stories and aphorisms attributed to their founder:—

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(1). One day Suthre Sháh saw a man shoot a parrot in the act of eating, and it fell down with some of the fruit in its beak, whereon he delivered himself as follows :—

Akh jhákan ná mile ;
Mukh nich rahe gráh !
Lakh lánat, Suthriá, oh nún.
Jo dam dá kare visáh.

It had not even (time for) a blink of the eye,
And its food remained in its beak !
A thousand curses, Suthrá, are on him
That places confidence in his breath.

(2). In the next aphorism Suthre Sháh laments that the consequences of his "petty sins" fall upon him despite his sanctity.

It ke ná ut ke, biche kháe kútke.

Neither belonging to this (world) nor the next, and suffering in the midst.

(3). The Emperor Aurangzeb once asked Suthre Sháh how he earned his livelihood, and he answered as follows, implying that by begging in this life he obliged those who were his debtors in former lives to repay their debts.

Wár Gangá, pár Gangá ; bích main te tún :
Lehní léná ápná, nak bicn deke dhún.

This side Gangá, that side Gangá; in the midst are thou and I :
Each must take his own (debts) by putting smoke in the nose (*i. e.*, by giving trouble).

(4). Suthre Sháh was once asked how he liked being married, and he replied that the memory of the excessive expenses attending the ceremony overshadowed the recollection of all else. The inference intended was that too much money was spent on such occasions.

Bhul gae rág rang ; bhul gae jakrí :
Tin chíz yád rahí—lún, tel, lakrí !

I have forgotten the songs and rejoicings ;
I have forgotten the pleasures :
But I remember three things :—The salt, the oil and the wood ! (required for the feasts).—*Chaina Mall : Ambálá.*

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591. Panjab — Aphorisms attributed to Baba Nanak.

(1). *Nak nath, khasam hath ; kirit dhakke de :*
Jahán dáná, tahán kháná : Nánaká sach eh !

Halter in his nose and in his master's hand ; his actions push him on :
Where the grain is there must be rat :
Nanak this is the truth ?

(2). *Je Parbhu kitá lore, sun sabah ik pal irch jore.*

When God wishes to do a thing, he has a thousand means in a moment.

(3). *Jis Parbhu se nahín hai chárá, us ko karíye namashkárá.*

We must bow to the Lord whom we cannot thwart.

(4). *Rái ghate, ná til wadde, jo likhia kartár.*

Neither can a mustard seed decrease, nor a sesamum seed increase, unless the Creator decrees it.—*Chaina Mall : Ambálá.*

SOCIAL CUSTOMS.

592. Madras—Choice of a wife—Marriage custom—Orthodox Hindus.—Continued from Vol. IV, note 542.

(7). *Grihamaitríkúta.*

There are seven *grihas*, and each *griha* has friends, equals, and enemies. The friends are called *mitra*, the equals *sama*, and the enemies *satru*.

The following table gives each *griha*, its friends, equals, and enemies.

Griha.	*Mitra.*	*Sama.*	*Satru.*
(1). Ravi or Surya ...	Chandra Kuja Guru	Budha	Sukra Sani
(2). Chandra ...	Budha Súrya.	Kuja Sani Sukra Guru.	...
(3). Kuja ...	Guru Súrya Chandra	Sukra Sani	Budha
(4). Budha ...	Súrya Sukra	Guru Sani Kuja	Chandra
(5). Guru ...	Súrya Chandra Kuja	Sani	Sukra Budha
(6). Sukra ...	Sani Budha	Kuja Guru	Súrya Chandra
(7). Sani ...	Budha Sukra	Guru	Súrya Chandra Kuja

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Thus from the table we see that Chandra, Kuja, and Guru are friends, Budha an equal, and Sukra and Sani enemies to *Ravi* the Sun. This relationship depends entirely on the star in the *griha* column; *e. g.*, in the 2nd *griha* Budha is a friend to Chandra, but in the 4th *griha* Chandra is an enemy to Budha.

The calculation is based on the following lines:—

Uttamó mitra vargas syát
Sama mitras tu madhyamah.
Kanishthah sama vargastu.
Vairivargas tu márakah,
Kalahah sátru mitratvé
Viyógah sama sátruké.
Amsánáyákayók prítan
Uttamam páni pídanam.

Uttamó mitra vargassyat. The marriage of the first pair is the best. Every *rási* in which either a male or female is born is possessed of a *griha*, and the *grihas* are also called *rásis* on that account. If the girl's *rási* is Súrya *rási* (No. 1 in the table), and the boy's Chandra *rási* (No. 2), we find that Chandra is a friend (*mitra*) to Súrya, and Súrya is a friend to Chandra, and so the marriage of this pair is best.

Sama mitras tu madhyamah. If the *rásis* be equal and friendly (*sama* and *mitra*) the marriage shall be considered middling; *e. g.*, Nos. 1 and 4 of the table, If the boy's happens to be Súrya *rási* and the girl's Budha *rási*, we find in No. 1 that Budha is a *sama* (equal) to Súrya, and in No. 4 that Súrya is a *mitra* (friend) to Budha. The marriage of a pair whose *rásis* are equal and friendly is a middling sort of marriage.

Kanishthah sama vargastu. The marriage to be least considered, where the *rásis* of the boy and girl are reciprocally equal.

See Nos. 5 and 7. We thus see that Sani is a *sama* (equal) to Guru, and that Guru (No. 7) is also a *sama* (equal) to Sani. If the boy's and girl's *rásis* happen to be Guru *rási* and Sani *rási*, their marriage, if it ever takes place, must be considered to be one of the least desirable.

Vairivargas tu márakah. It will end in death if the boy's and girl's *rásis* are reciprocally inimical. See Nos. 1 and 7, where Súrya is opposed to Sani and Sani is opposed to Súrya. If the marriage of a boy and a girl whose *rásis* are Súrya and Sani take place, the death (of the husband) instantly follows.

Kalahah sátru mitratvé. Quarrels shall result if the *rásis* of the boy and the girl are inimical and friendly. See Nos. 2 and 4, where Chandra is a friend to Budha, but Budha is an enemy to Chandra. If the marriage of a pair born in these *rásis* takes place quarrels will result.

Viyógah sama sátruké. Separation shall result if the *rásis* of the pair are equal (*sama*) and inimical (*satruka*). Take Nos. 3 and 7. In No. 3 Kuja has a *sama* (equal) in Sani, but in No. 7 Kuja is an enemy to Sani. If the wedding of a pair whose *rásis* are Kuja and Sani take place, separation will soon result.

Amsánáyákayók prítan
Uttamam páni pídanam.

But if the *griha maitrí-kúta* fails in every way, and the *amsa* position of the asterisms allow the marriage, there need be no fear, and the taking hold of the hand in the wedding becomes one of the best sort.

[To be continued.—ED.].

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593. **West Africa—India—Symbolism—Symbolic messages—Aroko.**—The following extracts from the journal of the Anthropological Institute are published here with a view to ascertain if anything of the sort is practised in India. Something of the kind does take place in the messages sent by villagers and the poor to each other regarding invitations to feasts, marriages, and so on. In fact, the whole question of the method by which invitations are issued to each other by the illiterate of India is worth investigation. Also there is the well-known story of the circulation of *chupátis* before the Mutiny, and several times the circulation of mysterious articles, such as cocoanuts, balls of rice, and so on, throughout large portions of India, has been reported, and all this refers to the existence of symbolism of a kind.

"Mr. Bloxam said that Mr. R. N. Cust had kindly presented to the Institute eight specimens of *aroka*, sent to him by Mr. J. A. Otonba Payne, Registrar of the Supreme Court at Lagos. These *aroko*, or symbolic letters, were such as are used by the tribe of Jebu in West Africa, to which tribe Mr. Payne himself belongs.

No. 1 was a message from a native prince of Jebu Ode to his brother residing abroad. It consisted of six cowries, all turned in the same direction. The quill of a feather is passed through them from front to back, and the shaft turned back towards the end of the quill, and fixed to the side of the cowries.

Six in the Jebu language is *e-fá*, which is derived from the verb *fá*, to draw. Africans are in the habit of cleansing their ears with a feather, and look upon it as the only instrument by which this can be effectually done; the whole message, therefore, is as follows:—

Efá yi ni mo fi fá o mora, ki 'wo na sí fá mo mi giri-giri. "By these six cowries I *do draw* you to myself, and you should also *draw* closely to me."

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Iye yi ni mo fi nreti ni kankansi ni ki nri o. "As by this feather only I can reach to your ears, so I am expecting you to come to me, or hoping to see you immediately."

No. 2 was from a native general of the Jebu force to a native prince abroad. This also consisted of six cowries, but arranged two and two, face to face, on a long string; the pairs of cowries being set face to face indicate friendly feeling and good fellowship. The number six expresses a desire to draw close to the person to whom the message is sent; while the *long* string indicates considerable distance, or a long road. This is the message:—

Bi oná to wá lárin wa tilé, jin pupó-pupó, sibésibé mo fá o mora, mo sí doju ko o. Bé ni mo fe ki o doju ko mi, ko sí fá mo n:i. "Although the road between us both may be very long, yet I draw you to myself, and set my face towards you. So I desire you to set your face towards me, and draw to me."

No. 4 was from His Majesty Awnjale, the King of Jebu, to his nephew abroad, and here we find other substances besides cowries included in the *aroko*. Taking the various articles in order as before, commencing from the knot, are four cowries facing in the same direction, with their backs to the knot, this signifies agreement; next a piece of spice which produces when burnt a sweet odour, and is never unpleasant; then come three cowries facing in the same direction; then a piece of mat; then a piece of feather; and, lastly, a single cowrie turned in the same direction as all the others. The interpretation is:—

Oró temi tire meji jora won. I wá re wú mi, osí jo temi. "Your words agree with mine very much. Your ways are pleasing to me, and I like them."

Máru:—'Erún ki iru Olorun. "*Deceive me not:*—Because the spice would yield nothing else but a sweet and genuine odour unto God."

Nka seru si o láïlai. "I shall never deal doubly with you all my life long."

Bi óró re ti rén mi to, opin ni. "The weight of your words to me is beyond all description."

Nitori lori eni kanna la njoko, t'a sí nsún—lo je ki nranse si o. "As it is on the same family mat we have been sitting and lying down together—I send to you."

Nje eti re ni ngo má re. "I am therefore anxiously waiting and hoping to hear from you."

No. 7 consisted of two cowries face to face followed by one above, facing upwards, and was a message from a creditor to a bad debtor, meaning:—

O je mi ni gbésé tan, o sí ta mi nú; emi na yio sí ta o nú, nitori emi kó mó pe iwo lé se iru eyi si mi. "After you have owed me a debt, you kicked against me; I also will throw you off, because I did not know that you could have treated me thus."

No. 8, which consisted of four cowries in pairs, face to face, was a message of goodwill from a brother to another brother abroad, asking for a personal interview:—

Oró ayó ati erin ni. Ara wa le. Mo fe o rí, ki oju ti emi ati tire ko se merin. "It is a message of joy and gladness. We are all quite well in the family. I would like to see you, so that the *four eyes*—yours and mine—may see each other."

Dr. Tylor called attention to the desirability of systematically collecting examples of symbolic messages among all peoples, as worked on their two main principles, *viz.*, *direct signification* or allusion, as when a bit of chatcoal means death, and *punning signification*, by a play upon words, as in many of the other examples brought forward. The symbol-message survived in advanced civilisation, typical instances being the classical message of the Scythians to Darius consisting of a bird, a mouse, a frog, and five arrows (*Herodot.*, IV, 131), and the episode of the woodcock's feather in Scott's *Woodstock*.

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594. North-West Provinces—Head shaving at the Magh Mela, Allahabad.—At the end of the main street is a large wind-swept enclosure where hundreds, perhaps thousands at a time, of men and women, old and young, are being shaved as clean as billiard balls. An acre of ground, ankle deep in human hair, is not a common object of any country; nor can it be any common impulse of religion that leads, say, a young woman to wilfully lay aside that glory of a woman—long hair—and to return bald-pated to her friends. The physical pain of the operation must, moreover, be, to say the very least, disagreeable. Watch a family of half a dozen. They have walked many miles this morning and have eaten as yet nothing. They have dispensed a little charity around; have stared at the stalls: and now are squatting, pariah dog and all, inside the shaving enclosure, while the father haggles noisily about the price. This ought not to be excessive, for the luxuries provided are few. Sand to sit upon, cold water from the Jamná to moisten the scalp, and then, while a raw wind blows keenly across the river, each in turn bends a patient head to the operator. He is neither unskilful nor slow. See him grasp the head of the youngest woman of the party, whose thick long locks of raven black would make the fortune of a stage brunette; with two fingers he separates

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the hair to make room for the first sweep of the razor—an inch of steel on two inches of stick—and then, like corn before a sickle, the heavy locks slide down after each other; the bare grey skull shows wider and wider; and in about a minute and a half the young woman raises her head bare as a new-laid egg, and covers it from the cold wind with her cotton cloth. When they are all shaved, the shivering family rise, and in single file slowly retrace their steps to the opposite side of the encampment, to the spit of sand that divides the meeting floods of the sacred rivers. Here, still in single file, they walk slowly into the cold water, bathe, and emerge slate-blue with cold. For this they have tramped many weary miles.—*Pioneer: Allahabad.*

595. **Panjab—Naming custom—Opprobrious names.**—Parents who lose several children will turn a subsequent child into a beggar by dressing it up in ragged clothing borrowed of neighbours until it is five years of age and calling it Mangtá or Mangtú. As soon as possible it is also betrothed and thus made another's for life. This is done to children of both sexes in order to save their lives, the idea being that the misfortunes of the parents are passed on to those from whom the clothes, &c., are borrowed.—*Chaina Mall. Ambálá.*

596. **Panjab—Muhammadan burial custom—Planting graves.**—It is a widely-spread custom among the Muhammadans of the Panjab to plant fruit trees, such as mangoes, *jáman*, guavas, pomegranates, at the head of graves to afford shade to the deceased and food to birds, who are thus supposed to benefit the deceased by their blessings. The poorer Muhammadans who cannot bear the expense of keeping up such trees, plant grass all over graves with the idea of giving shade to the deceased.—*Chaina Mall: Ambala.*

597. **Panjab — Muhammadans—Aspect of graves.**—The dead should be buried with their head towards the North Pole (*qutab*), and their feet towards the South Pole (*qutab junúbí*), and their faces towards Mecca (*ka'aba*). They will then go to paradise.—*Chaina Mall: Ambala.*

598. **Bombay——Kanara wedding ceremony—Throwing rice.**—A clergyman in England has called for protection from the police after performing marriage ceremonies as he objects to being pelted with rice. I attended a wedding in the North Kanara country, and one part of the entertainment was that the married men who had their wives living with them stood in two rows facing one another. The wives were amply supplied with rice brought in by servants, which the women dashed into the husbands' faces with good will, and then going behind the rows, from behind the ladies threw more rice, thus following one another between the rows and behind till the men were only too glad to be allowed to go after them. Young men and boys whose wives were still living with their parents stood up and were served in the same manner as their elders by their girl-wives. It was calculated that three carts of rice had been scattered in this fun, which became the perquisite of the *dhóbí* (washerman).—*Ghain: Khandesh.*

599. **Bombay—Kanara—Husband-beating—Wanjaras.**—In the Kanara country during the Holi festival Wanjára women actually sit upon their husbands and thrash them.—*Ghain: Khandesh.*

600. **Bombay — The levirate among the Wanjaras.**—When a Wanjára dies and leaves a widow, the brother of the deceased takes the widow to wife.—*Ghain: Khandesh.*

601. **Bombay—Wanjara headmen's wives.**—The wives of a naik or headman of Wanjáras are exempt from all out-door labour and veil their faces from the other Wanjáras.—*Ghain: Khandesh.*

FOLKLORE.

602. **Himalayas—Bogsha—Metamorphosis.**—The *bogsha* in the Himalayas is supposed to be a human being who possessed the power of changing into an animal at will. Before the transformation, he gave a powder to his wife, directing her to put it into his mouth when he returned from foraging, but so fearful was he when he appeared at the sky-light that she dared not approach him. In that form therefore he rages among the mountains to this day, and is the most terrible of wild beasts.—*G. H. Roberts: Lucknow.*

603. **Himalayas — Omens — Journeys.** — Never start on a journey on Thursday. The river did so, and cannot return.—*G.H. Roberts: Lucknow.*

604. **North-West Provinces — Snakes.**—The snake entreats the deity every morning to allow it to meet a man and not a woman. Dying at a man's hands will take it to heaven.—*G. H. Roberts: Lucknow.*

605. **Madras—Squirrels—Legend.** — There is a pretty legend connecting squirrels with Ráma in Southern India. When the great dam (*sétú*) across the ocean was being thrown between Rámésvaram and Ceylon by the monkey chieftains, Nala and others, the squirrels out of a desire to oblige Ráma, rolled themselves on the sea

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sands and carried the builders on their backs to the dam. Ráma was mightily pleased with the little animals, and by passing his hand over their backs left the three stripes.

The word for squirrel in Tamil is *anil*, and I think it is connected with *anai*, an embankment, from the story of the squirrels having rendered assistance when the great *sétú* was raised, or supposed to have been raised.—*S. M. Natesa Sastri: Bangalore.*

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606. Mysore—Hagiolatry—Colonel Scott's Bungalow.—See Vol. II, Note 1085.—Not long ago I visited Colonel Scott's bungalow at Seringapatam, and this is what I saw or was told. It stands to this day with all the rotting and moth-eaten furniture in it, just as it was left by order of Mahárájá Krishnarájá Udaíyár in memory of the unfortunate owner. It is about half a mile from the Maisúr gate of the Seringapatam Fort, and a cart track leads to it. It is on the right bank of the Kávérí.

Captain Scott seems to have been in charge of the gun-carriage factory at Seringapatam in 1800, and finally to have been in command of the garrison as Colonel Scott as long afterwards as 1817. One day on returning home from parade he found that his wife and two daughters had been cut off by cholera. At this point accounts differ. Some say that he went home to England; but the general account is that he went forthwith and drowned himself in the river. At any rate, from that day forward the bungalow has remained deserted, and no man has ever interfered with it.—*S. M. Natesa Sastri: Bangalore.*

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607. Bombay—Kalama—Telingas. — The following ceremony is performed by the Telinga prostitutes in Bombay in honour of the goddess Kálámá (*i. e.*, Ankálámá, or the Dravidian Kálí). A number of images of the goddess are dressed out and placed in a round basket by the worshippers, who thereupon strike brass basins and chant verses in her praise.—*E. Tyrrell Leith: Bombay.*

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608. North-West Provinces—Respiration lore—Surgiani.—Of all the curious and extraordinary means of taking supernatural omens used by the natives of India, none can equal in absurdity the prognostications supposed to be afforded by the peculiar manner of breathing one may be indulging in at any time.

To understand this, if any one will alternately stop his nostrils lightly, he will find, ten to one, that he is breathing freely through one nostril only, and that if it were the right in the morning it would probably be the left in the evening or afternoon, and *vice versâ*; and very rarely, if ever, that he was breathing with equal facility through both, irrespective of the contingency of a cold in the nose. Curiously enough no extent of voluntary endeavour will permanently change the current to the stopped nostril: not all the snuff in Scotland, backed by the most violent blowing, appears to answer, as witness my own olfactory meatus, which is as sore as a Baniyá's heart under Income Tax!

What the physiological reason may be, deponent presumeth not to say. Certainly the nasal mucous that forms in diseased exuberance in catarrh is normally always present and in process of being secreted for the protection of the highly vascular and sensitive inner surface of the nostrils, and perhaps the nostril on the side on which one may have been sleeping is apt to become clogged. The subject has, however, apparently occupied the attention of Hindu philosophers for ages, as it now grades as an important division of the science of *jotish* (astrology). The number of respirations, the force of the current, its direction and colour (if you please, though goodness knows how this is determined), the plant whose influence it denotes, &c., are all under sapient consideration.

We do not, as a rule, hear much about this from natives, because though it can be referred to in ordinary cases, where an omen is required it is considered a certain means of determining the duration of human life, and people rather hesitate to consult it as being apt to generate apprehension and dispel oblivion, the only solace of the uncultured against the inevitable.

I will now proceed to give a few rythmical descriptive details of this valuable science, which I am confident every true Hindu, washed and unwashed, from Rájás downwards, has a fervent veneration for. To attempt to be exhaustive is entirely out of the question, as besides unrecorded particulars treasured in the minds of villagers, there are some extensive Hindu publications on the subject which are unfortunately not before me just now.

To begin with: it appears that a human being has 945,080,000 respirations allotted to him in a lifetime, and provided he expends them at the rate of 21,600 per diem, as he ought to, he will live 120 years; but a proverb says:—

Jo baithe báre, chale atháre,
Poreh chale chhattís
Itne par jo sohí jáe,
Chale eksoábís.

If, while seated, you take 12 respirations, then walking you will (in the same time) take 18; should you lie down they will increase to 36, and then going to sleep will raise it to 120.

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So that it is in your power, which is very reasonable, to wear your life out sooner than you need, and there is nothing like *sitting* in this world and nothing worse than sleeping too much, and the necessity for both motion and sleep makes your term of existence very uncertain.

In walking the respirations are quickened, and in sleep, though they are slow, the volume of each is very great. It is also confidently believed that a man may die accidentally without having expended his full allowance of breath; and in this case, before his soul can suffer transmigration, it is necessary that he should be born again and work off the remaining respirations. I am informed, by way of example, that a child may be born to take only 10 or 20; obviously of course because this balance happened to remain over from its last existence, otherwise, "says my informant," "what reason can there be for children snuffing off a minute after birth."

There are three forms of *surs* or respirations: when the right nostril alone is active, it is called *pingulá*, and represents the power of the sun: when the left, it is called *irá*, and indicates that the individual is under the protection of the moon. When both work together *sukhmaná* (peaceful), it means death, because if the sun and moon are in conjunction, and one overshadows the other, there is neither light nor heat, without which no life can continue.

Ascetics, after great penance and mortifications, and after much practice, acquire the art of breathing continuously through both nostrils, and thus gain all the supernatural power they possess.

The lunar and solar respirations of two hours' duration spoken of have each five divisions called *lagans*, named after the heavens and the four elements, *viz.*—(1) *jal* (water). In this *lagan* the breath goes downwards, extends to a distance of sixteen fingers (about a foot), and is white; (2) *bái* (air) goes out eight fingers to the left side and is green in colour; (3) *agin* (fire), four fingers upwards, and is red; (4) *pirthivi* (the earth) shoots straight out for twelve fingers, and is yellow; (5) *ákásh* (the heavens). This is a peculiar breath disconnected really with the elements, and always to be observed when a physical attempt is made to leave the earth in a heavenward direction, as, for example, in scaling a ladder; its direction is inward, colour not known—(if I may suggest, it is probably blue). Providence, to check audacious aspirants, has so ordained it that five *gharis* (two hours) of such breathing causes death, or who can tell where man might climb to? It is present during any great mental or nervous excitement and during exertion, such as lifting weights and the like, and is simply what we call "holding the breath."

The following are some of the effects:—

Bibá dán tírat jo karé
Bastar, bhúkan, grêh pag dhare
Bányon sur me yeh sab kíjie
Pothí, pustak, jo likh líjie.

Should you marry, give charity, or go to a sacred shrine, wear new clothes, or jewellery, or enter your house—do it all when breathing from the left nostril; also should you write a book.—*W. Cockburn; Etah.*

[To be continued.—Ed.].

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609. Oudh—Prognostications about children.—

Sat máh ká kamtar ho;
Ath máh ká jiá na ko;
Nau máh ká sab koi ho;
Das máh ká sarwan ho.

A seven months' child is very seldom born;
An eight months' child never lives.
Most are nine months' children;
A ten months' child will be a leader.

Kakku Mall: Faizábád.

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610. Oudh—Journeys.—

Sánjh sakáre ko jáe gavan;
Andit-pandit púchhá kaun?

Go on a journey morning and evening,
There is no use consulting astrologers.

Kakku Mall: Faizábád.

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611. Bombay—Omens—

(*a*). If while stepping out of one's house on business one sees a woman with a pot filled with water on her head; or a milkman or milkwoman with a pot filled with milk on his or her head; or two or more Bráhmans; or a woman (not remarried) having her husband alive; or a cow with its calf; a barber with a looking-glass and an open razor in his hands; or a sweeper with a basket full of night-soil on his head, one may safely count upon success in the business one may have set out upon.

(*b*). Similarly, while engaged in thinking of getting a certain thing, or while being promised a certain thing, one hears the sound of a bell, one may fully believe in the realisation of the promise and of what one was thinking of.

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(*c*). One may also depend upon the realisation of the above if on those occasions one hears somebody sneezing at one's left hand side or at one's back, for it is said,

डावी तारी उज वीमारी समोर करी घात आपि पाठी राहे जगन्नाथ,

A sneeze on the left insures success; on the right prognosticates evil; in front portends ruin, and at the back promises help from God.—*R. Jagannathji: Bombay.*

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612. **Bombay—Serpents.**—A notion amounting almost to a belief obtains amongst all classes of Hindús that if while killing a serpent, large or small, its head is severed from its body and is negligently suffered to remain unbruised, it escapes, finds shelter in some nook, or corner, or hole in the ground, or elsewhere, and continues alive there for fully twelve years, carefully watching for an opportunity to revenge itself on the person or persons who may have brought about its death.—*R. Jagannathji: Bombay.*

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613. **Panjab—Omens—Generous men—Misers.**—To see a generous man is, among illiterate Hindús, to see Lachhmi (the goddess of wealth), and to see a miser is to see starvation: so when searching for employment for the day, to come across the former is lucky and the latter very unlucky. The same applies if either is the first person met in the day. Many on meeting the former will for the reason of the luck he brings them salute him with joined hands. Others believe that a view, the first thing in the morning, of a generous man absolves from all the sins committed in three past lives, and will go to much trouble to seek one.—*Chaina Mall; Ambálá.*

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614. **Panjab—Rulers and Kings.**—Among the illiterate, rulers and kings are the shadow of God, and hence to see a ruler or king is to see a visible god. Hence also the anxiety of the populace to get a sight of one such when in procession.—*Chaina Mall: Ambálá.*

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615. **Panjab—Angels.**—There is a general belief in the Panjáb, born of Muhammadanism, that angels are supernatural beings sent by God to earth when important messages are required. That is, God lives at a considerable distance from the earth, and hence there is a necessity for aërial beings to deliver divine messages. These angels are made of fire and have human forms.—*Chaina Mall; Ambálá.*

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616. **Panjab—Food.**—If an orthodox Hindú eats food or drinks water that any one has passed over, he will get indigestion or some affection of the throat or mouth. So he thinks.—*Chaina Mall: Ambálá.*

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617. **Central Provinces—Goat-killing ceremony.**—A curious custom is said to prevail amongst women in the Central Provinces of killing goats at certain seasons of the year. On these occasions a multitude of women of the cultivating class attired as males go about from village to village, sword in hand, in search of goats. They kill all goats they come across, and throw their heads into the nearest village. One of the women who pretends to be under some kind of inspiration takes the lead, and directs the attack. The villagers who are the sufferers by this custom, it appears, take no umbrage at the conduct of these female butchers; but the British officers have been attempting to suppress the practice. Some of the women prosecuted on charges of causing mischief, when questioned by the trying Magistrate about their doings, answered that they were inspired by some deity and did not know what they were doing.—*Chaina Mall: Ambálá.*

TRIBES AND CASTES.

618. **Ceylon—Veddas—Taboo—Fire—Partial cannibalism.**—Mr. C. Stevens, of Brisbane, has been living among the Veddas of Ceylon, and makes the following notes on them, among many others, which are especially interesting.

Some few of the men he met went about completely naked; others wore a girdle of teak leaves twisted into position under a cord of bark; others again a slight span cloth. The women wear a small apron either of cloth or *riti* bark.

They all live chiefly on honey, yams, berries, and, as they have no vessels of clay or metal for boiling, on the slightly roasted flesh of the game falling to their arrows. In the old days they would not touch oxen or fowls, and bears, jackals, and leopards are still tabooed.

They obtain fire readily by the rotation of a perpendicular stick of dry wood, slightly pointed at the end, in the hollow of a horizontal stick.

Formerly they used to open the bodies of slain enemies of another race and extract the liver, a fragment of which they devoured whenever they wanted to raise their spirits or stimulate their bravery. They acknowledged the custom, and though it was obsolete, they exhibited a portion of dried liver.

They are a small people, the shortest males measuring 4 feet 3 inches, the shortest females 4 feet 1 inch. The tallest males measured 5 feet 6 inches, the tallest females 5 feet 3 inches.

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They used to expose the bodies of their dead among the trees, but they have now learned to bury them. They believe in a vagrant kind of immortality that lasts two months, after that the spirit returns to the place where the body was laid at rest. They believe also in the existence of demons, to propitiate whom they practise certain strange rites and ceremonies.

Their marriage customs would appear to be rather pretty. The bridegroom spends nine or ten days in making presents to the bride, and if these are accepted, he knows that all goes well. After certain silent ceremonies among the males of his acquaintance, the bridegroom slips away by night to some recognised hiding-place, and then, after an interval, he is followed by the bride.—*Times of India: Bombay.*

LANGUAGE.

619. **Burma—Father Sangermano's words—Talapoin—Jamamen.**—In reviewing the reprint of Father Sangermano's *Burmese Empire*, Mr. R. F. St. A. St. John makes the following remarks on his nomenclature which deserve study. Father Sangermano landed in Burma in 1782.

The monks called *phongyí* by the Burmese are invariably called by Father Sangermano *talapoin*; and it has been generally supposed that the word is a corruption of *talapat*, the leaf of the talipot palm, carried by the monks as a screen or fan to hide their faces. The monasteries, called by the Burmese *kyoung*, are called by Father Sangermano *bao*, and the use of these words is now quite unknown. If, however, we bear in mind that Sangermano resided chiefly at Rangoon, where the population is Mon—a people with a distinct language and nationality, who were not finally subjugated by the Burmese until 1757, little more than twenty years prior to Sangermano's arrival, we must naturally look for the explanation of these terms in the Mon or Peguan language. Accordingly, I find that the Peguan word for "monk" is *talapoin* or lord of wealth—from *tala* "lord," and *poin* "wealth." *Bao* is similarly the Peguan *ba*, a "monastery," which they pronounce very long, like *ba-a*. Mr. Haswell in his grammar gives *tee-la-pain* as the proper word to be used in addressing a superior.

Again Sangermano talks of the Judges of the dead as *Jamamen*, and it is not difficult to recognise the Hindú Yáma in this disguise. (*Cf.* the common Hindí *Jam*.—Ed.); but the word is evidently composed of *Yáma* and the Burmese word *min*, a ruler.

Our old friends the Karens are called Carin; and *myo-thúgyí*, the headman of a town, remains *miodighi*; whilst the headman of a village, *yud-thúgyí* is utterly unrecognisable in *ioadighi*.

In the chapter on natural products, I fail to recognise *santor* and *durcione* amongst fruits, or *gondon* as a tree; but *marione* is the *mayan* plum (*mangifera oppositifolia*).

620. **North-West Provinces—False Arabicisms.**—I have frequently pointed out several false Arabicisms in this journal. Here is another delicious one. One of the roads in Allahabad—the Albert Road—is thus transliterated into the Persian character for the benefit of the native public عَلبرٹ روڈ. Here we have the Arabic *'ain* in the same word as the purely Hindí ट, and that to represent an English word in which last language *'ain* is an impossible sound.—*R. C. Temple: Mandalay.*

621. **Bengal—Place names—Uncertainty of orthography—Mokameh.**—The haphazard orthography of place names in the East is notorious, and here is a fine example. At a well known Railway Station on the East Indian Railway we have the following words written upon a board as its name, Mokameh मोकामा (Mákámá). مکامان (Makámán). What is the name of the place?—*R. C. Temple: Mandalay.*

622. **Madras—Lazarus—Rogers—Rise of a corruption.**—Quite lately I took into service a purely native Christian Madrási servant whose "chits" showed that he rejoiced in the extraordinary name of "Rogers." Inquiry, however, elicited the fact that his name was Lazarus, pronounced Rájaras.—*R. C. Temple: Mandalay.*

623. **Afghanistan—Sangar.**—See Vol. IV, Note 288. *Sangar*, besides the meanings given to it in the above note in the paragraph relating to the western frontier, also means a "camp" or even "army."

Recently two camps, one of Túrís and Ghilzais and one of Waziris, were pitched near the Taal outpost, and were always spoken of in conversation as *Sangar*, and when the one side was defeated and retired, it was still spoken of as the *Sangar*.—*F. P. Leigh: Kurum Valley.*

624. **Ceylon—Chava Kachcheri—Malay names in Jaffna.**—See Vol. IV, note 206. I was perhaps hasty in suggesting that the names Yáppá Kudiyiruppu and Yáppá Kumáranvayal referred to the Malays. Probably they have the

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same derivation as the name Jaffna, *i. e.*, from Tálppáram, the traditionary founder of the Tamil colony in the north of Ceylon.

But there seems no doubt about the other word Cháván kóddai. The following are errata in the preceding note, p. 52, second column, counting from the top, lines 33, 35, 36, 40, 49, read for *chava* and *chávukar* *cháva* and *chávukar*; line 41 read *Já* for *Jú*; last line for *Baldens* read *Baldeus*; also in first column first line of p. 53, read *chavagatzerg* for *chavagatzery*.—*J. P. Lewis: London.*

625. **Sindh—Jatt as a term of contempt.**—In the January number of the *Indian Antiquary* I observe a note by one of the Editors (at p. 38); in which it is stated that "all along the Indus, *Jatt* is a term of contempt, and implies any agricultural Muhammadan tribe which is not of the locally superior sort, &c." As regards the lower Indus Valley, it is hardly correct to say that *Jat* (the name of the tribe is so spelt there) is "a term of *contempt*," though the tribes of *Jat* origin are regarded, no doubt, as of much lower social status than "Sayyids, Balóch, Patháns or Qurésh. Those Jats, too, whose occupation is camel-tending, are somewhat looked down upon by the agricultural classes on account of their nomad habits and generally lower scale of civilization. But in Sindh there is a term of contempt which, to an untutored European ear, sounds so like *Jat* that those who have not much knowledge of Sindhí confound it with the name of the tribe, and conclude that the tribe is held in contempt. The word I refer to is *Jat*, spelt with the peculiar Sindhí guttural *j* and the cerebral *t*, the *j* being sounded something like *dy*. The dictionaries give the following meaning for this word:—"A Musalmán Sindhí peasant: a boor, clown, blockhead; a Musalmán (so called by Hindus)." In Sindh, then, this is the real term of contempt, and the "locally superior" sometimes come in for it themselves. There are not a few Sayyids and Balóch, indeed, to whom it is justly applicable, while many a Jat is far from being a *Jat*. In the popular tale of *Sasuí* and *Punú* the heroine sometimes calls the lover she adores (he being the son of a Makrán chief) a *Jat*, she would rather have died than call him Jat. Is this word known in the Panjáb?—*M. R. H.: Beckenham.*

626. **Sindh—Sistan—Bhiro—Biring—Daro—A mound.**—*Biring* in Sindhí is the name for mounds formed by the *débris* of ruined towns and villages. In the dictionaries the only meaning given is "knot." Is the word found in Panjábí? It appears in Sístán under the form *biring*. Dr. Bellew in his book *From the Indus to the Tigris*, p. 269, says:—"Some native words applied to localities from some distinguishing characteristic, appear to belong to an ancient stock, and afford a field for speculation to the philologist. Such are Biring Hissár, or the "fort on a mound," Arabic *hissár*=fort, and Sístání *biring*=mound; thus Biring Kaftár, or the mound of hyænas, (Persian *Kaftár*, hyæna). In Sindhí the word *daro* is commonly used for "mound," *bhiro* is, I think, applied only to mounds formed by ruins, and even for this purpose is not widely used.—*M. R. H.: Beckenham.*

627. **Panjab — Lagarbagha — Leopard — Hyæna.**—At Kasauli and the neighbourhood the word *lagarbaghá* means "leopard;" in the plains it means "hyæna."—*W. J. D'Gruyther: Kasauli.*

GEOGRAPHY.

628. **Sindh—Alexander's Hill—Sewan—Ámri.**—See Vol. IV, note 207. The place referred to is not above Séwan, but 22 miles *below* (south of) that town, close to the village of Ámrí. At least there is a very old mound there to which local legend attributes two origins mentioned by Mr. Woulfe; but I am not aware that the mound is called Alexander's Hill. Many years ago this mound attracted the attention of the late Sir Donald McLeod when travelling up the Indus, and he got the commander of the steamer to stop the day's voyage earlier than usual in order to give him an opportunity of examining it. Sir Donald then procured labourers and made an excavation in the mound, with the happy result of finding a very ancient coin. My informant, the commander of the steamer, told me that it was a coin of Alexander! If the Lieutenant-Governor had such luck, the mound of Ámrí is not without substantial claims to be called Alexander's Hill. It may be of interest to mention that the action in which Akbar's forces inflicted such a crushing defeat on Jání Beg, the Tarkhán chief of Lower Sindh, in 1592, was fought near Ámrí, probably a few miles south of the village. The name of the chief town of Central Sindh is spelt by Sindhís in various ways, but according to that most in vogue, and to the almost invariable *pronunciation*, it should be transliterated Séwan, and in no case Sahwán.—*M. R. H.; Beckenham.*

629. **Central Asia—Pamir—Dragon Lake — Nagahrada — Ravanahrada — Rang-Kul Legend.**—The following very interesting note by Sir Henry Rawlinson has appeared in *Proceedings* of the Royal Geographical Society: "I desire to draw attention to the excellent geographical

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work performed by Mr. Ney Elias in his recent journey of 360 miles across the Pámír Plateau, from the vicinity of Yengi-Hissar to Shignán. When Major Trotter, some years back, first brought this Central Pámír track to the notice of geographers, in the *Appendix* to Sir D. Forsyth's *Turkistan Report* (p. 457, Route XXVII), I ventured to suggest that it represented the famous trade-route of antiquity, by which the caravans of Rome passed from Bactria along the 'Vallis Comedarum' to the famous Stone Tower on the border of the Chinese territory; and I further undertook to show from a reference to various historical notices that it had been used as a military road in comparatively modern times; but I had not then sufficient evidence to prove that Hwang-Tsiang, the Chinese traveller of the seventh century, had followed the same track, or that the famous Dragon Lake, the central point of Jambudwipa, and the holiest spot in the whole Buddhist cosmogony, which he had assigned to this region, was really to be identified on the line between Kashghar and Shignán. Mr. Ney Elias's journey has thrown an unexpected light on this subject. We now find that the Rang-Kul, which occurs at the seventh stage from the eastern border of the Pámír Plateau, and which, with the exception of the great Kara-Kul Lake, lying far away to the northward, is the largest expanse of water throughout this mountain region, answers very closely to the description of the Buddhist pilgrim. The *Si-yu-ki* says that the soil is impregnated with salt, yet that the waters of the lake are sweet. Mr. Ney Elias found that the banks of the lake were covered with efflorescent and incrusted salts, while the water was considered to be fresh. The colour is stated by both authorities to be a deep clear blue, and the multitude of wild fowl which cover its surface and swarm around its banks, attracted the special notice both of the older and more modern travellers. But the most curious proof of identity is to be found in the Dragon myth which attached to the lake. The Buddhists of Central Asia, confounding this northern basin with the Mánasarówara Lake of Tibet, gave it the mystical name of Anava (or Anavatatta) and supposed it to be presided over by a dragon, whence the title of Nagahráda or Rávanahráda; and Mr. Ney Elias was able to trace the same belief among the Kirghiz of Rang-Kul at the present time. The following extract from his report will show, indeed, that the Dragon King reigns supreme in Pámír to-day, just as he did in the time of Hwang-Tsiang, or perhaps 1000 years previously.

"In following the track down the south shore of the Rang-Kul, a rock or cliff is passed, standing about 100 yards from the water's edge, and presenting a sheer front of about 100 feet in height towards the lake. This is called the Chirágh-Tásh, or 'Lamp Rock,' famous over these regions for a light which always burns in a cave, near the top of the cliff, and is the object of a good deal of superstitious awe on the part of all Kirghiz, Shignis, and others who know the locality. To all appearance a steady white flame burns within the cave, but even with a powerful field-glass I could make out nothing more. My impression was that there must be some phosphorescent substance far back in the cave, but this, I was assured, was quite an erroneous view, the real fact being that vast treasures are stored in it, which are guarded by a dragon with a large diamond set in his forehead, and it is this diamond which shines by day and night. The cliff did not appear difficult to scale, but no native of these parts would ever venture to pry so closely into the secret of the light as to attempt to enter the cave."

In the real Buddhist cosmogony the four rivers of Paradise are supposed to issue from the Dragon Lake, but Hwang-Tsiang merely notices the two principal streams, the Sita to the east, and the Po-tson or Oxus to the west, and of these it is in reality only the western outlet which by an underground course of nine miles is said to communicate with the Ak-Baitál, and thus to fall into the Murghábí, which joins the Panj at Wamár, on the confines, as Hwang-Tsiang says, of Ta-mo-si-tie-ti, or Darwáz. His derivation of the Sita or Kashghar river from an eastern opening in the lake, as well as the enormous dimensions which he gives to the lake (three days' journey from east to west, and five days' journey from north to south), are due to the usual proneness of Orientals to exaggeration, but do not affect the general accuracy of his notice.

I may add that Mr. Ney Elias, in two positions, on the Little Kara Kul and the Yeshil Kul, discovered memorials of the passage of the Chinese troops, who in 1759 pursued the fugitive Khojas as far as the latter point in their flight to Badakhshán, and also found a Persian inscription in Shignán, said to be 600 years old, relating to a local boundary. The improvements which his survey operations introduce into the map of Pámír as laid down by recent Russian topographers, are important, but cannot be duly appreciated or discussed until the Government of India finds it in conformity with the public interests to publish Mr. Ney Elias's Report for general information.

HISTORY.

630. Kashmir—Gossip about the Mughal Governors of Kashmir.—Continued from Vol. IV, note 569.

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In the year 1082 *A. H.* (1671 *A. D.*) Iftikhar Khán succeeded, and in the same year a large part of Srínagar from the Gawádara to the Jámí' Masjid was burnt down. On the site of Jámí' Masjid had once stood a Hindú temple, which had been destroyed by Sikandar Butshikan, who had erected a mosque on the model of the sacred building at Makka on the ruins. This was now destroyed. It had been rebuilt by Sultán Hassan Sháh, grandson of Sultán Zainu'l'ábidín, and again by Sháh Jahán, the Emperor. After this last disaster Aurangzéb once more rebuilt it.

In 1675 *A. D.* Qaivámu'ddín Khán was appointed Governor, and three years later Ibráhím Khán came back. In his time there was a terrible flood destroying both mud and wooden buildings. This was followed by earthquakes which lasted over a month. This last Governor sent his son Fidáí Khán against the Qalmas and gained a signal victory.

At this time also there were bitter sectarian riots among the Muhammadans and 'Abdu's Shukúr of Hasanábád was seized by his opponents, who defied Fidáí Khán, when he attempted to quell the quarrel. In the end the mob murdered 'Abdu's Shukur and his two sons. On this their followers went to Naushahra in a body and set fire to the Governor's palace there in spite of a severe resistance. The anarchy that prevailed being now reported to the Emperor, he sent Háfiz Khán as Governor, who reached Srínagar in 1097 *A. H.* (1685 *A. D.*), and sent Ibráhim Khán in chains to Dehlí. Háfiz Khán afterwards lived in Lahore, leaving the government of Kashmír in the hands of courtiers. The Musalmán faction fights continued throughout his time.

In 1689 Muzaffar Khán came as Governor, but he proved to be a tyrant and was soon recalled, his brother Abu'n Nasr Khán taking his place. He, too, proved a cruel and sensuous ruler.

In 1698 Fazl Khán succeeded, and was a conscientious and kindly man, much approved of by the people. He, however, disgusted at the intrigue and the intricacy of the corruption prevailing, gave up his office and Ibráhím Khán became governor for the third time and lived at Islámábád. Nawázish Khán was, however, governor of half of Kashmír at this time, and so there was a divided authority. At this juncture Aurangzeb died, and the fight for the succession threw the empire into a commotion.

During Aurangzéb's reign one Chaudharí Mahésh managed the revenues of Kashmír and became a very famous man. He lived at the Dal Lake, and covered upwards of three square miles with splendid buildings, besides his gardens at Isha Burára.

Aurangzéb's successor Shah 'Alam recalled Nawázish Khán and sent Jafar Khán in his place, who was a sensualist and a drunkard. In his time one 'Arif Khán rose to distinction and power, and on the death of Jafar Khán from drink, was elected ruler by the people. By this time Ibráhím Khán had gone to Kábul and Pésháwar as governor, and was at once sent back to Kashmír, but he died soon after he arrived. After him Nawázish Khán came and went three times, and all this while 'Arif Khán remained as a great civil and military authority with the title of Amánat Khán. There was a great flood at this period, followed by a fire reducing the people of Srínagar to much poverty.

In 1123 *A. H.* (1711 *A. D.*) Ináyatu'llah Khán was sent as governor, 'Arif Khán being replaced in his offices by one Musharraf Khán.—*W. Buchanan : Gujrat.*

ARTS AND INDUSTRIES.

631. **Japan — China—Himalayas—Tofu — Bean-curd—Its various uses.**—Considerable attention is paid in Japan to the manufacture of *tōfu* or bean-curd, which approaches more nearly in its chemical composition to animal food than any other vegetable known. It contains about one-fifth of its weight of fat, and nearly two-fifths of nitrogenous matter; it is cultivated very extensively in the north of China, and it also grows in the Himálayas. In China it is compressed for the sake of its oil, and the residual cake is used for food, and also extensively as a manure. In Japan it is used in the preparation of *shoyu* and *miso* (sauces), and *tōfu* and also of *yuba*, and in these various forms enters, to a considerable extent, into the food of the nation, to which it is a most valuable contribution, supplying as it does the alimentary principles, albuminoids and fats, in which the staple food, rice, is deficient. Of late years this bean has been grown experimentally in different parts of Germany with success.

The following is the method of preparation in Japan :—The yellowish white beans are soaked in water for twenty-four hours, or a night and a day, when they are poured into a stone mill and ground ; as the quality of the product of manufacture is largely dependent upon the purity of the water used, it is necessary that the purest water obtainable should be employed. The beans having first been pounded, are mixed with an equal quantity of water in an oblong tub, and gradually poured into the orifice in the upper

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stone of the mill with a copper dipper. This mill, resting within a bottomless tub about eight or ten inches in height upon a narrow wooden stand, is turned round by means of a bamboo rod or handle, which has one end inserted into a socket in the upper millstone. The thin pulp of ground beans and water, as it flows from between the stones of the mill, is directed into a tub beneath, and kept from running along the horizontal bars of the table by the perpendicular sides of the bottomless tub which surrounds the mill. The pulp, which is collected in the tub beneath, is put into an iron pot and heated over a wood fire until it begins to boil, which stage is indicated by the appearance of bubbles or foam upon the surface. One or two gills of cold water are then poured around the edge of the inside pot, and as soon as the foam has subsided the pot is covered, and a second boiling takes place; cold water is then again poured in, and the contents allowed to stand. In stirring and mixing the pulp in the pot a kind of brush made of split bamboo and coated with thickened ail, is employed. The pulp is then taken out of the pot with a ladle of bamboo, and placed in a grass-cloth bag, and to prevent it running over a kind of flat wooden trough is used. A small quantity of water is then poured into the bag, the mouth of which is tied up, and the whole laid upon a mat of sticks, and upon a linen cloth stretched over the top of a shallow tube. Pressure is then brought to bear upon the bag by means of a round wooden stick used as a simple lever; the liquor which oozes out filters through the cloth laid over the top of the shallow tube into the vessel beneath. If the quantity of pulp ground is large, several bags are necessary. The contents of the tube, being the liquor expressed from the grass-cloth bag containing the pulp, is then stirred up with a little brine, and the cloth cover replaced. The cloth is again removed after the lapse of a few minutes allowed for the brine to thoroughly mix, and a further quantity of brine is then poured in. When coagulation takes place in the filtered liquor in the tub, a shallow bamboo basket, containing a stone to keep it down, is twice let down into the liquor, and the water which runs into the basket is removed. When coagulation is complete, the bamboo basket is inserted, and the tub tilted to one side to allow the water to drain off through the meshes of the basket. To remove the coagulated substance from the tub, a wooden frame is used, which just covers the edges of a rectangular box, and a large cross-shaped piece of linen, having four flaps, is let down into the box through the orifice of the frame, so as to allow the four flaps to hang over the sides of the frame and box. The substance is ladled into the box until it is full; a mat, made of split pieces of wood bound together with a string, and which just fits the orifice of the frame and box, is placed upon it, and a wooden cover is then placed upon the whole. This cover consists of one flat piece of wood fitting the frame, and provided with two flat pieces of wood upon the narrow sides crosswise, and upon them two narrow strips of wood running longitudinally with the cover itself and across the flat pieces, bearing upon them a heavy stone. Here are also four short pieces of wood, which, placed across the ends of the forming box, hold the longitudinal bars of the cover as they come down under the weight of the stone upon them, the water thus expressed flowing through the lining cloth and out of the perforations in the sides and bottom of the forming-box. The relations of the cross-pieces and the longitudinal bars with each other are such that the pressure of the stone upon the cover is relieved by the side blocks whenever the level of the *tōfu* in the forming-box sinks to that of the top of the box. The box with its contents is then placed in a large trough of water. After standing a little while to allow the *tōfu* to cool, the box having been inverted, is removed, leaving the coagulated substance behind. After taking off the cloth filter, the *tōfu* is cut up with a broad-bladed brass knife into thick slabs.

The quantity of water and brine used in the preparation of *tōfu* is in the proportion of 15 *sho* (the *sho* being equivalent to about three imperial pints) of water, and half a *sho* of brine to 4·5 *sho* of the bean.

Tōfu may be prepared in many ways for the table, such as by frying or toasting or making into soup. When fried or toasted it has the taste of sweetbread, and when saturated with Japanese *soy* is not unlike that dish in appearance and consistency. When used in soup it is cut up into little squares.

Tōfu and the residue in its manufacture are used for various other purposes, such as in the imitation of *tsuye-shu*, a kind of vermilion. For this purpose *tōfu*, from which the water has been expressed, is mixed with a kind of red lacquer with a spatula, and thoroughly kneaded.

The warm water in which the beans are first boiled is used to extract grease from clothing, and to cleanse the mats used upon the floors of Japanese houses, and also for washing the ceilings.

The pulp remaining in the grass cloth after the vegetable caseine has been expressed is used by the Japanese women as a substitute for soap in washing the hair.

It is also used, when mixed with finely-chopped straw, as a food for horses, and sometimes as manure.

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BIBLIOGRAPHY.

632. **North-West Provinces — Chalana Karana—A treatise on the Differential Calculus.**—A really remarkable book on the Differential Calculus has been published at Benares, which ought to be made generally known. It is called *Chalana Karana*, and it is written by Pandit Sudhákara Dvivedí, of the Sanskrit College, Benares

It is the first forward step that India has made in independent scientific research in modern times; and the author deserves the highest praise for the masterly manner in which he has dealt with his difficult subject. He has placed it in the power of Indian mathematicians to carry their studies to a very high point in their native Hindi; and he has done this, not by merely translating an English mathematical work, but by writing an entirely new treatise, deduced from the discoveries of Descartes, Newton, Leibnitz, Bháskaráchárya, and others. The methods of these authorities are transfused into Indian processes, thereby enabling native scholars to follow Western methods and reasoning with confidence and intelligence. He utilises a method of dealing with variables devised by Bháskaráchárya, which is practically identical with that of the differential calculus; and he cites other correct processes which that admirable old astronomer was able to formulate. In this skilful way the author grafts Western science on to the Indian mind; while, in the general plan of his work, he follows Todhunter's well-known treatise. Originality is likewise shown by the author's simplification of Todhunter's method of treating vanishing fractions; and in the sections he has appended on analytical geometry and conic sections—additions rendered necessary by the fact that no treatise on them exists in the Hindi language.

The Pandit promises a series of works on the higher branches of mathematics, dealing fully with analytical geometry, the integral calculus, and quaternions. He has shown in the present work that he thoroughly understands his subject; and it is to be hoped, for the advancement of science, that he will succeed in directing the acute reasoning powers of Indians to the mathematical and scientific problems of the Western world.—*F. P., in the Academy.*

633. **Ceylon—Katamanchari—Katachintamani—Variants of Beddgelert.**—See Vol. IV, note 160.

This story is to be found in the *Katámanchari*. It is No. 30, the Musalmán and his Dog. The book I refer to is a Tamil collection of stories, but the same collection is published in Canarese, and probably in other Indian languages. In what language did it originally appear, and what is the history of the book? The same questions may be asked with respect to the Katáchintámani, another Tamil story-book, which also contains a Beddgelert variant. See *Orientalist*, Vol. I, p. 213, Vol. II, p. 118; *Folklore Journal*, Vol. IV, pp. 189, 190.—*J. P. Lewis: Ceylon.*

SONGS AND CATCHES.

634. **Panjab—The Battle of 'Ali Masjid.**—The following is a characteristic account of the battle of 'Alí Masjid at the opening of the Afghán War in 1878 by a bard attached to the XIth Bengal Cavalry.

JANG 'ALI MASJID.

I.

Safar balke safar jang andar rází áp ghaffar sattar hove
Rijmat nambar yárá páve nambar awal vich jang de téz tarár hove;
Takma Bail Sáhib núm mile bahádurí dá: rází us te áp Sirkár hove.
Yá Rabb, oh yár dildár merá us fauj de vich sardár hove!

II.

Faujún, bigal sun, sab tayyár hoián, kundí páke uman toliá, ai!
Kháke nimak halál, halál karde khátir pet de sís tan gholiá, ai!

III.

Din shám sipáhián dá din sárá gusrá naukarí vich sawál, yárá.
Kamar bánd, áte bandúk ghate kártús de, wal khayál yárá.

IV.

Bigal wajiyá jad bigal fálmí dá, wardián pahine khare oh tayyár, dilbar?
Sohne yár thín vichhor dittá: kis núm main hun karángá piyár, dilbar?

V.

Ath baje Jamrúd thín kuch hoiá, oh tán wáje larálán de waj dení.
Phalphot faujín de vich hoi; dil sab sipáhián de kamb dení.

VI.

Uthé Búran Jarnel ne hukm dittá:—"Kháná tinán dinán dá sab nál cháio."
Morcha 'Alí Masjid da sakht, yáro:—"Dánán ghórián dá sab nál cháio."

VII.

Hukm hoiá ja shám Búran thín aé sab, sipáhí bandúk sangín chárho.
"Morche bhan Amir de karo túte; Mír Akhor núm pakar Peshaur toro."

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THE FIGHT AT 'ALI MASJID.

I.

It was an expedition grateful to the merciful forgiver of sins.
Regiment number eleven may become number one in going eagerly to the war!
Bail Sáhib may receive a medal for bravery, and the Government may be pleased with him;
Oh God, would that the beloved of my heart may become a native officer in that army!

II.

Hearing the bugle (call to advance), all the Army was ready to test its prowess in the scales!
To sacrifice their heads and bodies in being true to their salt!

III.

The days and nights of the men were spent in arduous service, my friends;
Girded and with carbines and cartridges they were ready for the front, my friends.

IV.

When the bugle call "Fall in" sounded, they were ready in their uniform, my friends;
Separated from my dearest friend, whom shall I have now, my friends?

V.

At eight o'clock they marched from Jamrud, and martial music sounded, my friends;
There was excitement in the Army, and the heart of every soldier beat.

VI.

And General Búran gave an order:—"Let each man take three days' food with him."
The fort of 'Alí Masjid was strong, my friends. (Said he):—"Let each take food for his horse."

VII.

In the evening Búran gave an order, and the soldiers fixed their bayonets in their guns.
(Said he):—"Break down the Amír's fort, and seize the Mir Akhur and send him to Peshawar."

Notes.—I. *Yárá*—gyárá—egárá, eleven. *Nambar* is the English "number," and *nambar awal* is a curious and notable expression. The regiment meant is, of course, the XIth Bengal Lancers. Bail Sáhib is Colonel Boyle, who commanded it. II. *Bigal* for "bugle" is a well known word. III. *Kártús—cartouche*—cartridge: *ghátá kártús* is the bundle of ten cartridges supplied to every man. IV. *Bigal fálmí*, bugle to "fall in," is a notable expression; *wardián, wardí, urdí* is a universal word for uniform of disputed origin. VI. Búran Jarnel and Búran is Sir Sam Brown, of whom we have heard before in these songs. VII. Mir Akhur, the Master of the Horse, was the Amír's general on this occasion.—*Ghulám Hussain Khán: Kasur.*

[To be continued.—ED.]

PROVERBS AND SAYINGS.

635. **Deccan—Common Proverb.—**

Tu chal, main áyá.
You go I am coming (says the rain to the wind.) Compare Vol. IV, note 68 (3).—*Ghaim: Khandesh.*

636. **North-West Provinces — General Proverbs.—**

(1.) *Báithá baniyá kyá kare?*
Is kothi ká dhán, us kothí kare!
What will the unemployed Baniá do?
Take the corn from this room into that!
(A skit at the restlessness of the caste: he must be employed).

(2.) *Dhar ká iláj sambúr.*
The cure for the tooth is the forceps.

(3.) *Matlabiyá yár:*
A friend for his own convenience.

(4.) *Aisá Rám bachan ká bándhá; Rájá Bal kí dwárí thárá:*
So great is Rám's word that it breaks down Rájá Bal's gateway. (The power of religion over brute force).

(5.) *Málik ke marne ká, aur kichar ke phisalne ká, kuchh gilá karná nahín cháhiye.*
A beating from a master and a slip into the mud, are not things one should complain about.

(6.) *Ungli pakarte pakarte, háth pakar lete hain.*
From holding the fingers they take to holding the arm. (Give them an inch and they will take an ell).

(7.) *Niyat sábit, mansil ahsán.*
If the intention be good, the way is easy.

(8.) *Paki nahín pakti; hachhi ho paká lo, jab cháhiye.*
What is cooked already cannot be cooked again; what is raw can be cooked at leisure. (Don't let your opportunity pass: as the twig is bent so the tree inclines).

(9.) *Sir gárí aur pair pahiá.*
The head is the cart and the leg are the wheels. (Applied to one who tries to do too much: too many irons in the fire).

(10.) *Use marne kí bhí fursat nahín!*
He has not even time to die! (said of the very busy).—*W. J. D'Gruyther: Kasauli.*

637. **North-West Provinces—A Riddle.—**

(*a.*) *Jo jáke na áve, woh kyá hai?*
(*b.*) *Jo áke na jáve, woh kyá hai?*
(*a.*) What goes and never comes, what is that?
(*b.*) What comes and never goes, what is that?
Answers: (*a*) *jawání*, youth; (*b*) *burhápá*, old age.—*W. J. D'Gruyther: Kasauli.*

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BOOK NOTICES.

638. **Description of Syria**—By Mukaddasí. Translated from the Arabic and annotated by Guy Le Strange. (Palestine Pilgrims' Text Society).

The importance of Mukaddasí's description of Syria and Palestine lies in the fact that the author was a native of Palestine, and wrote his great geographical work on the countries of Islám, of which the chapters translated are only a small portion, about 985 *A.D.* At that time the mad Khalífa Hakím had not laid waste the holy places, and more than a century was to elapse before the Crusaders commenced the siege of Jerusalem. Mukaddasí, the Hierosolomite, as Mr. Le Strange calls him, was born at Jerusalem in 946 *A.D.*, and his real name was Shams'uddín Abú 'Abdullah Muhammad. All that he says of his native land and city is of great value; but, unfortunately, there is a want of fulness in some of his notices, which is perhaps due to familiarity with the places he describes. This is notably the case in the description of Jerusalem, which is particularly tantalizing when we think how much Mukaddasí with his local knowledge might have told us, and how many topographical difficulties he might have enabled us to solve.

The most interesting notice respecting Jerusalem is, curiously enough, an incidental one. In describing the Mosque of Damascus, Mukaddasí says that the Khalifa Al Walíd, son of 'Abdúl-Malik, "beheld Syria to be a country that had long been occupied by the Christians, and he noted herein the beautiful churches still belonging to them, so enchantingly fair, and so renowned for their splendour, even as are the Kumáma (the Church of the Holy Sepulchre) and the churches of Lydda and Edessa. So he thought to build for the Muslims a mosque that should prevent their regarding these, and that should be unique and a wonder to the world. And in like manner is it not evident how the Khalifa 'Abdúl-Malik, noting the greatness of the dome of the Kumáma and its magnificence, was moved lest it should dazzle the minds of the Muslims, and hence erected, above the Rock, the Dome which now is seen there?"

We have here not only a distinct statement that the Dome of the Rock was built by 'Abdúl-Malik, who reigned 685-705 *A.D.*, but an explanation of the motives which induced him to build it. The importance of the statement is more fully realized when we remember that Mukaddasí wrote only 300 years after the building of the mosque; that his paternal family had lived at Jerusalem since its capture; and that his grandfather was a famous architect. He thus combines the tradition handed down in his family and native city, and the belief of the best architects of the period. The description of the Dome of the Rock, which might almost have been written at the present day, shows that there has not been any great structural alteration in the building since 985 *A.D.* Special mention is made of the marble and mosaic ornamentation, on which much labour was bestowed; and it seems probable that 'Abdúl-Malik employed on this decorative work skilled men "from Persia, India, Western Africa, and Byzantium," as his son Al Walíd did afterwards in the case of the Damascus Mosque.

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639. **Archæological Survey of Western India, Vol. IV.** Tamil and Sanskrit Inscriptions collected in the Madras Presidency. By James Burgess, *LL.D.* With Translations by S[angendi] M[ahálinga] Natesa Sástri: (Madras).

"This collection," in the words of its editor, "is a first attempt to do something towards the elucidation of the inscriptions of South India, especially those in the Tamil alphabet." By far the greater portion of the large collection of inscriptions before us is not only in the Tamil alphabet, but the Tamil language. For it is a characteristic phase of the civilization of the South, which was often not merely non-Brahmanical, but even anti-Brahmanical, that the priestly Sanskrit was supplanted by the vernacular earlier and more generally than in the rest of India. The first two divisions of the work give inscriptions from temples in several districts, ranging from the sixteenth to the eighteenth century. Though mostly thus comparatively recent, they will be useful for illustrating the monumental history of the country, and also as specimens of the growth of the Tamil language, one of the most original and important of all the Indian vernaculars. The third division of the book consists of readings of copper-plate grants from the Madras Museum and elsewhere. The earliest of these are in Sanskrit, only a middle stage is of mixed Sanskrit and vernacular Tamil or old Telugu, while in the sixteenth century we come to grants entirely Tamil. Most of the matter in this division has been edited already by various scholars in the *Indian Antiquary*; but as that valuable, though rather costly, periodical is still only in the hands of the few, the transcriptions and translations are republished in full, without, however, the facsimiles there given. The absence of illustration is, indeed, the chief defect of the volume. Certainly, for example, Dr. Hultzsch's corrections (p. 189) of Burnell's account of the Nandi-Nagari character should have been accompanied by a full table of letters, either derived from Burnell himself or from the plate in the Palæographical Society's Oriental series, now so unfortunately discontinued.—*Academy.*

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640. Rise of the British Power in the East.—By the late Hon'ble Mountstuart Elphinstone. Edited by Sir E. Colebrooke. (Murray).

Elphinstone's history of the Hindú and Muhammadan periods in India has already taken a high place among histories. A sixth edition of it, carefully edited with notes and additions by Mr. E. B. Cowell, was lately issued by the publisher of the present volume, which owes its birth and part of its substantive value to the labours of Elphinstone's biographer, Sir E. Colebrooke.

From the editor's preface to this posthumous work, we learn that Elphinstone had designed to continue the story of British progress in India down to the days of Warren Hastings and the treaty of Salbai. But failing health interrupted his labours, and the brilliant success of Macaulay's essays increased his natural diffidence of his own powers, until, "after many doubts of being able to throw any new light on the history of Hastings, or of producing a narrative which would supersede the work of Mill, he threw aside his pen for ever."

Meanwhile he had carried out so much of his original design as dealt with the growth of British power in India from the first days of the seventeenth century down to the grant of the Bengal *Diwání* in 1765. As a fitting prelude to this theme, the opening chapter traces in sufficient detail the adventures of the Portuguese in India from the landing of Vasco de Gama to the close of the sixteenth century. Although the territory acquired by the Portuguese never equalled in extent "the least of the collectorates under Madras or Bombay," and though "the scale of the Portuguese actions was small, their spirit was equal to the conquest of the world." With their small forces of twelve or fifteen hundred men, they "dictated to comparatively powerful states, and spoke to the proudest princes with whom they had intercourse in the tone of superiors and masters. They were as prompt to resent as to offer offences, and were always ready to stake their existence on the issue of every quarrel."

It was in no such temper as this that our countrymen made their earlier essays in Eastern trade. For nearly a century and a half they were content, as a rule, to accept whatever good things the native potentates might deign to grant them, and to fight only against those who attacked or hindered them in their trading. The story of "early English trade and enterprise" is followed by a full narrative of the long struggle between the French and English for ascendency in Southern India. Three chapters deal with the chequered course of events in Bengal, from the tragedy of the Black Hole to the treaty by which Clive secured for the Company the virtual lordship of Bengal and Behar. The editor himself has added some useful notes, and a final chapter which carries on the history of the struggle between the French and English in India to the Peace of Versailles.

Sir E. Colebrooke's share in the production of this volume may be spoken of with just approval. His notes are always to the point, and the closing chapter, as added by himself, does no discredit to the rest. Three useful maps and a good index are things which no reader will despise.

641. Persian Portraits.—A Sketch of Persian History, Literature, and Politics. By F. F. Arbuthnot (Quaritch).

The purpose of Mr. Arbuthnot's book is clearly set forth in the opening words of his preface. He says —:"For the Oriental scholar, or for persons well versed in Oriental literature, this book has not been written ..... But there are many people in this country who know little, and care less, about Oriental literature generally, and Persian literature particularly. They have not the time or the inclination to turn their attention to literature of the sort, and so remain in complete ignorance of what is really both useful and interesting."

The whole work is divided into the following sections:— Outlines of Persian History; A Sketch of Persian Literature; The Greater Poets; The Lesser Poets; Tales and Stories; Domestic Manners and Customs; Political Conclusions. It is so interesting, and indeed essential, to keep in view something of the political events, while we are studying the literary aspects, that Mr. Arbuthnot's short historical introduction, with its chronological table of the dynasties, will no doubt be considered thoroughly worthy of the space devoted to it.

In the Sketch of Persian Literature a considerable quantity of valuable matter will be found in a small compass. The history of the literature is divided in this chapter into seven periods In the first, we have the early poets, including Rúdagí, Firdausí, and 'Umar Khaiyám. In the second, Nizámí, Anvarí, the famous panegyrist, Sand anáíand Attár, the two great predecessors of Rúmí in Súfí poetry. In the third, Sa'dí and the great mystic Rúmí. In the fourth, Háfiz. In the fifth, Jámí, the last of the great poets. In the sixth we have none but minor poets, among whom Jámí's nephew Hátiff shines conspicuous. In the seventh and last, Sáib is thought most worthy of mention.

In this sketch and the succeeding pages Mr. Arbuthnot treats of no less than ninety-five authors, giving, at greater or less length, particulars of their lives and writings, together with many a word of judicious comment upon the respective merits and peculiarities of the latter.

---

642. Archæological Survey Reports of North-Western India.—The long series of General Cunningham's reports on the Archæology of North-Western India is a storehouse of information on the subjects to which it relates. It is, however, unfortunately very badly arranged and edited, and contains in the reports of some of the Assistant Surveyors a quantity of what may almost be classed as useless rubbish. We are glad to be able to announce that the work of re-editing and condensing the whole work has been undertaken by a competent scholar, Mr. V. A. Smith, of the Bengal Civil Service, who has, we understand, nearly completed an analytical Index to the entire work. A compilation of this kind, which brings within moderate compass all that is valuable in a voluminous work, will, we are sure, be welcomed by all Indo-European scholars.

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Afghanistan, Baluchistan, Bengal, Bombay, Burma, China, Gilan, Gujrat, Japan, Kashmir, Madras, North-West Provinces, Panjab, Persia, Sindh.

RELIGION.

643. **Madras—Swamis.**—Continued from Vol. IV, note 588. Children that die before teething and *Sanniyásins* are buried with all the honors due to innocents and saints. The skulls of children are not broken in, because, I suppose, no one would have the heart; but those of *Sanniyásins* always are, and the reason assigned is this:—

It is believed that the bodies of all beings are occupied, guided, and preserved by several gods, one of these being the breath (Prána, or Wind-god), who rules the body, and occupies it in his ten different forms. At the time of death, the five principal and four subordinate forms of the *Prána* leave the body; but the tenth, Dhananjaya, who pervades the whole of it, persists on staying in his old home, in hopes of being re-united with his brother-forms on their return, unless he be forced to leave it. When the body is cremated, Dhananjaya, unable to resist the flames which consume his bone, forces his way through the skull of the dead person. (That is why it bursts open with a loud report soon after cremation begins). But there is no fire to force Dhananjaya to go out of the body when it is buried, and it is considered a profane act to bury the remains of a person while Dhananjaya is occupying his body. So the ingenious Bráhmans have found a way of driving poor Dhananjaya away by breaking the skull.

It is generally broken with the sacred conch shell; but some skulls prove too hard for it, and instead of being thus broken, are shattered to pieces. It would be sacrilegious for a tool or weapon to touch the sainted remains, so the priests put a cocoanut on the head and hammer it, so that the nut receives the blow of the hammer, and is martyred between the skull and the tool in good faith. The skull, of course, opens of itself under the blow, and sets Dhananjaya free. The priests then bury the mortal remains of the saint with a clear conscience and a light heart amidst loud exclamations of joy and grief mingled together.

The graveyards of *swámis* are sacred places. Great care is taken to keep them clean and in a pleasant condition. Faithful believers and pilgrims flock thither from all directions to pay homage to the departed saints at their graves.

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Miracles are reported to have been worked at many such sacred shrines, and lumps of earth are reverently carried from them and smeared on the forehead to hallow the whole body. They are also applied to diseased parts of the body, and are said to instantly cure the suffering person. But of course an absolute faith is needed to realize these great wonders, which pass all mortal understanding.—*K. D. M.: Philadelphia.*

644. **Panjab—An incantation addressed to a river.**—The following incantation is commonly addressed to the Bezu stream, near Garshankar, in the Hoshiarpur District :—

Kyá tú gaje? Kyá tú garkhe? Kyá tú karde ákar?
Lohárán de ghar janam jo terá; mundá terá Garshankar!
Tú hí Gangá! Tú hí Jamná! Tú hí Satluj Ráni!
Dúm terá duhan lagá; rákh lain, Maharáni!

Why roarest? Why rushest? What art thou come to do?

Though thy birth is at the blacksmith's house, thy source is at Garshankar! Thou art Ganges! Thou art Jamna! Thou art queenly Satluj!

Thy bard is drowning: save him, queen.—*J. Montgomery: Lahore.*

645. **Panjab — A village puja.**—I lately watched a Bráhman performing a *pújá* in a private house. He commenced by reading the *Satnarián Pustak*, a book said to have been composed by Sata Rishi, and divided into five parts. On the completion of each part a conch was sounded by an attendant boy. Its contents were puerile stories and Brahmanical nonsense, relating five instances of special blessing accruing to Bráhmans, Rájás, &c., for keeping fasts and listening to *Satnarián* stories.

His ritual, however, was interesting and important. He covered a square patch with cowdung and stuck up a plantain tree in each corner, and one more to the north-east of it. To each of these he attached a small triangular flag on a pole and some green bamboo branches. He next enclosed the square by passing a garland of leaves round the plantain trees, and in the centre of it he placed a stool covered with a kerchief, on which he put a sálagráma on a tray after bathing it in the five *amritas, viz.*, honey, Ganges water, cow's milk, tyre and *ghi*. At the close of the ceremony this "bathing mixture" was distributed to the audience with *panjíri*, specially prepared by the Bráhman during the day. The *panjíri* consisted of molasses, *ghi*, flour, cloves, cardamoms, and whole black pepper seeds, and was placed on a tray in front of the *sálagráma* during the incantation. There was a small tray beside it, containing 15 betel-nuts, clove, and cardamoms, besides five dried fruits, *viz.*, pistachio nuts, almonds, raisins, dates and apricots, and five fresh fruits, *viz.*, plantains, sweet limes, sugarcane, cocoanuts in shell, and oranges. The fresh fruits may be those in season, except the cocoanut in its shell, which is a necessity.

The Bráhman now strewed the stool with flowers, placed a *gharú* of water beside each plantain tree, together with some rice and barley, and then lighted *chirághs*, placing one near each plaintain tree. He next made a circuit of the square, muttering incantations, and lastly divided it off into nine small squares by drawing lines with flower dropped between his fingers and thumb. In each small square he drew an astronomical symbol. These were, beginning at the north-west corner—(1) Budh (Mercury), a figure like an elephant goad, yellow; (2) Sukar (Venus), a figure like an Oxford frame, white; (3) Som (the Moon), a waxing crescent, white; (4) Bribaspat (Jupiter), an eight-pointed star with a tail, yellow; (5) Súraj (the Sun), an eight-pointed star, red; (6) Mangal (Mars), a triangle, red; (7) Ketu (the Descending Node), an eight-legged insect with feelers, grey; (8) Sani (Saturn), two triangles joined at their apices, and supported on two legs (supposed to represent a headless man), black; (9) Rahu (the Ascending Node), same as Ketu, grey. The five colours used in the above were procured from henna (*mehndí*), *sahára* (a black seed), *sindúr* (red lead), *kauliá* and *haldí* (*turmeric*).—*W. Buchanan: Gujrat.*

646. **Panjab—Aphorism attributed to Baba Nanak.**—

Nának, dukhyá sab sansár:
Sukhyá woh jo Nám adhár!

O Nának, the whole world is troubled:
Happy is he that repeats the name (of God)!
—*Chaina Mall: Ambala.*

647. **Panjab—Aphorism attributed to Dadu, the Bhagat.**—

Dádú dunyá báorí, nit uth mánge pút:
Ap hí to nisphal gae; kise deven pút?

O Dádú, foolish is the world, ever asking for a son.

(The saint) themselves are fruitless,—to whom shall they grant a son?—*Chaina Mall: Ambala.*

648. **Panjab—Popular aphorism.**—

Náchat, kúdat, tore tán:
Dunyá rákhe uska mán!

Dancing, prancing, and playing pranks:
It is he that the world respects!

"The wicked flourishing like a green bay tree." A favourite method of alluding to the degeneracy of the present age.—*Chaina Mall: Ambala.*

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649. **Japan — Fujinoyama — Chokaisan — Tateyama—High places—Pilgrimage.** — By far the greater number of the loftiest summits in Japan are volcanoes, and very fine views are obtained from these. I cannot imagine any subject worthier of the brush of an artist than sunrise as seen from the top of Fujinoyama. When, during the summer months, night flies away and morning approaches, crowds of pilgrims in white dresses and large flat hats collect under the waving flags of the huts on the summit, and wait upon the wild and rugged lava plains for the first rays of the sun. They are all strong and well made men, whose faces tell stories of severe hardship. The play of colour in the sky is of indescribable loveliness, whilst down below the mountains seem to rise slowly from one vast sea of shadows. Suddenly, like lightning, the sunlight floods the highest crags of lava on the summit of Fujinoyama, the stone huts, and the crowds of humbly praying pilgrims.

Still more fascinating than the view from the top of Fujinoyama is that from Chokaisan, a volcano on the north-western coast of the main island. From the bottom of a huge circular crater rises an obelisk-shaped mass of lava, much broken and furrowed, and surrounded at its base by vast snow-fields. It is extremely steep, and looks as if formed of enormous blocks artificially heaped up by giant hands. The highest part consists of a broad plate of lava, which is somewhat difficult to climb, and which looks as if it would fall at any moment. Standing at the edge of this plate, one enjoys an entirely unbroken view all around. At sunrise the triangular shadow of the volcano is seen thrown in sharp outline upon the surface of the neighbouring sea. As the sun rises the salient angle of this shadow becomes gradually more obtuse, and the shadow itself diminishes, and finally disappears. I have seen here the play of colours in still greater prefection than at Fujinoyama. Like a gay greeting to the morn, the long reverberating notes of the trumpet shells blown by the pilgrims who have arrived at the edge of the crater, re-echo amongst the steep and rugged precipices. Beyond a few hotsprings at the foot of the mountain, there are no traces of volcanic action. But the priests tell us that centuries ago two enormous fiery snakes issued from the mountain side and crept into the sea, where they at last disappeared amidst steam and foam.

One of the largest and wildest mountain masses in Japan, having many peaks of nearly 10,000 feet in height, extends in the vicinity of the western coast of the main island, where the latter has its greatest breadth. It is commonly styled the Shinano Hida range. Tateyama is the most interesting of all the giants in this range. Here at sunrise a Buddhist priest clad in rich garments, takes his stand on a small platform in the middle of the ridge, where a miniature temple is erected and celebrates service. It is a picture full of life and colour when hundreds of pilgrims move along the narrow path winding between deep precipices to reach the temple high above them where the priest is praying.

Nearly ten years ago I ascended Tateyama in company with large crowds of pilgrims. Amongst them was an old man of seventy, with weary eyes and feeble limbs, who was accompanied by a tall, handsome lad of about fifteen, his grandson. The old man looked as if he were on the point of death. Four coolies had to work hard to help him up the steep and rocky flank of the ridge, and I would never have believed that a mountain like Tateyama could have been ascended by a man in his condition if I had not seen it with my own eyes. What energy must be requisite to accomplish a pilgrimage under such circumstances. His young companion troubled himself but little about his sick grandfather. He bounded from block to block, gazed at the woods and flowers, and appeared to have eyes for anything but the poor old man at his side. I shall never forget the contrast presented by the two pilgrims, the contrast between youth and age, between life and death.—*E. Naumann, J. R. G. S.*

SOCIAL CUSTOMS.

650. **Madras—Choice of a wife—Marriage custom—Orthodox Hindus.**—Continued from Vol. IV, note 592.

(8). *Vasyakúta.*—In this *kúta* certain *rásis* attract certain others, and the marriage depends on whether bride's *rási* is attracted to the bridegroom's. The attracted *rásis* is called the *vasyarási.* The following is a table of *rásis* and their *vasyarásis* :—

Rasi.	Vasyarasi.
Mésha	Simha and Vrichchhika
Vrishabha	Kataka and Tulá
Mithun	Kanyá
Karkátaka	Vrichchhika and Dhanus
Símha	Tulá
Kanyá	Mína and Mithuna
Tulá	Makara and Kanyá
Vrichchhika	Karkátaka
Dhanus	Mína
Makara	Mésha and Kumbha
Kumbha	Mína
Mína	Makara

Thus, suppose the boy to have been born in Mésha and the girl in Simha or Vrichchhika, there can be a marriage; but supposing the girl to have been born in any other *rási*, there can be no marriage.

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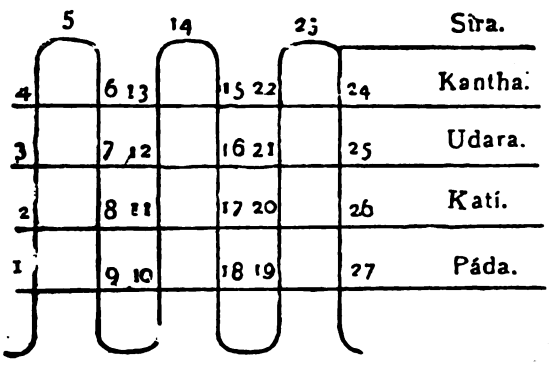
(9). *Rajjukúta.*—This is so named from *rajju*, a noose. Four strings are laid in a line and then connected by a fifth string in the form of a series of nooses as in the accompanying figure:—



The number in the above represent the asterisms in the following order:—

1. Asvini.
2. Bharaní.
3. Krittiká.
4. Rohiní.
5. Mrigásira.
6. Árdra.
7. Punarvasu.
8. Púshya.
9. Aslesha.
10. Mágha.
11. Purba.
12. Uttara.
13. Hasti.
14. Chittara.
15. Sváti.
16. Visákha.
17. Anarádha.
18. Jyeshtha.
19. Múla.
20. Púrvashádha.
21. Uttarashádha.
22. Sravana.
23. Dhanishta.
24. Satabhisha.
25. Purvabhádra.
26. Uttarabhadra.
27. Revati.

Now asterisms 5, 14, 23 are called Sira, or the Head: 4, 6, 13, 15, 22, 24, Kantha, or the Throat: 3, 7, 12, 16, 21, 25, Udara, or the Trunk: 2, 8, 11, 17, 20, 26, Kati, or the Hip: 1, 9, 10, 18, 19, 27, Páda, or the Foot. Each set is a *rajju*. If the *rásis* of the bride and bridegroom are in the same *rajju* they can marry, otherwise not; *e. g.*, if the boy be born in (3) Krittiká and the girl in (16) Visákha there can be a marriage.—*S. M. Natesa Sastri: Madras.*

[To be continued.—ED.]

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651. Persia—Inoculation.—Deh Mollá, near Sháhrúd, on the road from Tehrán to Meshhed The Holy, is one of the places famous for the *Argus Persica*, a little bug the sting of which is excessively venomous and dangerous to strangers. It appears to be the custom at this village to place before strangers a dish containing a bug enclosed in a date to be eaten by the unsuspecting stranger, in order to inoculate him against future stings from the bug.—*S. J. A. Churchill: Tehrán.*

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652. Panjab—Marriage Riddles.—Here are some that every bridegroom is expected to know and entertain the bride's female relatives with. In return he receives presents:—

Chhand paráge áe jáe; chhand paráge thápi.
Dújá chhand tán páwán, je sohrá deve háthí.

To sing a song have I come; to sing a song of a cow-dung cake.
I will sing another song when my father-in-law gives me an elephant.

This verse is varied *ad infinitum*, the variation being merely in the rhyming words, thus:—

Chhand paráge áe jáe; chhand paráge dhól.
Dújá chhand tán páwán je sohrá deve tambol.

To sing a song have I come; to sing a song of a drum.
I will sing another song when my father-in-law gives me present.

So the song of a bugle (*tahna*) is made to rhyme to the demand of a female (*gahna*); that of the *ársí* (ring-mirror) to *palki* (a palanquin); that of *jorá* (a pair of shoes) to *ghorá* (a horse); that of *tamán* (greed) to *jamán* (riches).

Sometimes these verses are varied thus:—

Chhand paráge áe jáe; chhand paráge kesar.
Sás merí Párbati: Sushrá merá Parmeshar.

To sing a song have I come; to sing a song of saffron.
My mother-in-law is Parbati; my father-in-law is Parmeshar.

At other times the exigencies of rhyme demand some change of sense, thus:—

Chhand paráge áe jáe; chhand paráge thálí.
Dújá chhand tán páwán, je tambol pawe sálí.

To sing a song have I come; to sing a song of a plate.
I will sing another song, when my sister-in-law gives me a present.

Another favourite variant is the following:—
Chhand paráge áe jáe; chhand paráge tar.
Lok bháni márde sanjog sorawar.

To sing a song have I come; to sing a song of a cucumber.
Though people do their worst, our union is fast enough.—*Chaina Mall: Ambala.*

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653. Bombay—Persia—Standing on one leg—A salute.—In the *Anvár-i-Suhaili*, in the story of a conversation between a cow and a tree, the tree says I have stood on one leg in the service of men. In Khandesh I have met old men of the Mhár caste, who, when saluting, stand on one leg. —*Ghain: Khandesh.*

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654. Bombay—Girls preferred to boys—Bhatias.—As I was coming home the other morning I saw in a field an old man of the Bhátiá

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caste going round and round a small shrine to Sámbú, *i. e.*, Mahádeo, in hopes that the deity would give him a child. Girls are preferred by them, as they *sell* better than boys in the marriage market! For each year of the girl's age the husband has to pay a thousand rupees. The old gentleman referred to above had married a girl of nine years, paying her parents nine thousand rupees.—*Ghain : Khandesh.*

655. **Persia—Sneezing.**—When a Persian sneezes in the presence of another person, the second party says "*khair váshad :* may it be for well (with you)!"—*Ghain : Khandesh.*

656. **Bombay—Death custom — Catching at a straw.**—A dying Musalmán sent for a low-caste man to perform some ceremony so that the sick man might recover. A chamár came and cut in two some lemons and threw over his left shoulder. As mentioned above, the Musalmán was dying and died.—*Ghain : Khandesh.*

657. **Kashmir—Signs of respect.**—Kashmíris, both Muhammadans and Pandits, have a custom of rubbing the *parwána* (letter of advice) of any person they very much fear or respect over the eyes, or of kissing it, in token that they will carry out his instructions to the very letter.—*J. Hinton Knowles : Srinagar.*

658. **Kashmir—Debtors.**—In Púnchh (Kashmíri Prunts) they have a curious custom of making a Government debtor carry about with him, attached to his left leg, a great shuttle-shaped piece of wood, till he is able to discharge his debt.—*J. Hinton Knowles : Srinagar.*

659. **Bengal—Marriage custom—Age of the bride—Loss of caste.**—At the Calcutta Police Court a pleader, on behalf of a native youth, applied for a process of the Court against his client's father-in-law, who, he said, had kept the young man in wrongful confinement, and forced him into a marriage with his daughter. The complainant, in reply to the Court, said that he was 16 years of age, his father was dead, and he was living with his mother. A few days ago his would-be brother-in-law came to him with a message that the latter's father wanted to see him. He went to the house, when he was informed that they wished him to marry the old gentleman's daughter. He refused, saying that his mother would be offended at his taking such a step without her consent. On this he was not permitted to leave the house, and was subsequently informed his mother had given her consent to the marriage, and, notwithstanding his unwillingness, he was forced into marrying the daughter, after which he was allowed to leave. On going home and telling his mother what had taken place, she remonstrated with him for marrying as he had done, and he now sought the relief of the court. The Magistrate asked the young man if he had seen his wife, and knew what was her age. He replied he had seen her, and that her age was 14 years. The pleader here stated that the girl being so old, the marriage was against the Hindú custom, and she having attained a certain age, the young man had lost his caste by being forced into a marriage with her. The Magistrate observed that the matter was one for a civil court, and he did not see how he could help the young man, who, he observed, ought to be happy now that he had got a wife. If he had lost his caste, it was a case for a civil suit, and not a matter which he could decide upon. The pleader urged that the young man was too poor to pay the expenses of a civil suit; to which the Magistrate replied that he could not see how he could assist him in a matter which was entirely out of his jurisdiction.—*Pioneer : Allahabad.*

FOLKLORE.

660. **Persia—Gilan—Omens—Jackals—Rain.**—The howling of jackals, immediately followed by responsive barking of dogs, in Gílán, is said to be a sure sign of a rainfall on the morrow.—*S. J. A. Churchill : Tehrán.*

661. **Persia—Headaches—Cures.**—It is the custom always to blow into an empty wine bottle in order to avoid getting a headache from the wine which is to be poured into it.—*S. J. A. Churchill : Tehrán.*

662. **Bombay—Hindus—Red—A lucky colour.**—A correspondent writes to me :—I send a copy of.....for your kind acceptance. I have had it printed in red ink because red is a lucky colour amongst us (Bombay Hindús).—*R. C. Temple : Mandalay.*

663. **Panjab — First-fruits — Milk.** — Hindús always offer the first milk from a cow calving for the first time to a Bráhman, to prevent the cow from drying up before the usual time.—*Chaina Mall : Ambala.*

664. **Panjab—The Sunflower—Folk etymology.**—The sunflower (*súrij mukhí*) is supposed to be turned to the sun day and night in all weathers, hence its name. Another folk etymology for this name is from its resemblance to the sun's face.—*Chaina Mall : Ambala.*

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665. Baluchistan—Sindh—Hinglaj—Tumra beads—Rosaries.—I have in my possession a necklace of *tumrá* beads, which I obtained from the late Mr. W. S. Forman, Bo. *C. S.* It is presented by Agwás or spiritual guides to the pilgrims who visit the shrine of Hingláj (the blood-red) or Kálí, situate in the province of Las, in Balúchistán, near the Aghor or Hingol river, about 120 miles west of Karáchí. My necklace is composed of tiny white stones strung together and separated from each other by red-silk thread. They have been happily likened by Captain Hart (*Transactions, Bombay Geographical Society*, Vol. III, p. 96 f.), both as regards shape and appearance, to grains of jawárí (millet) seed. According to the same authority, they are found on the hill of Makallá, near Tattá, in Sindh. Such necklaces are said to be highly-prized by the devotees of the mighty goddess-mother. I shall be glad of an explanation regarding the use of these stone-beads by the devotees of Kálí.—*E. Tyrrell Leith: Bombay.*

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666. North-West Provinces—Respiration-lore.—Continued from Vol. IV, note 608.

The lunar influence is cool, and acts that require to be done slowly and with reflection, such as writing books, or that involve anything cool or moist such as drinking, and a thousand and one other things that people are supposed to find out for themselves, should be done when the left nostril is active. Conception under this influence means a girl.—

Súrj súr ko jab chale jáne,
Jud nirbhe kíjie,
Tahán áp pritham prihár kíjie,
Jít nirbhe líjie,
Jal taran, ban me jáebo
Singh ád kúr jánhan basén
Aúrhú ve kájhén
Bhánt pirthiví par lasén.

When the solar (right) nostril is active, fight without fear, and strike the first blow, and you may win the battle fearlessly; also enter water or a forest to hunt where the lion and such-like abide, and do all such (manly) works that are to be done on the earth.

The solar respiration is hot, and all manly and exciting works requiring courage should be performed when the right nostril is active; also eating which gives warmth to the body, disputing, petitioning, and any act that requires spirits and activity. Sons are begotten under this influence.

Rát chale sur chand ko,
Din ko súraj bál,
Ek mahíná yeon chale
Chhate mahína kál.

If at night the lunar nostril should work, and the solar during the day, and this continue for a month, you will die in six months.

Áth pahar chale jabhí
Swáns pingulá máh
Jugal barkh káyá rahe
Páchhe rahe hae náh.

If for 8 pahars or 24 hours the breath passes through the right nostril, for two years will your body remain; after that it will not be extant (you will have expired).

Sole din nis din chale
Swasn bhan ki or
Avján ek náskí
Jíú jáe tan chor.

If for 16 days day and night you breathe only from the right nostril, your life is only for a month, when your soul will leave your body.

Nahín chandá nahín súraj
Nahín sukhmaná bál
Mukhsédí swánsá karé
Ghari chár me kál.

Neither solar nor lunar nor sukhmana respirations, but breathing through the mouth, and there will be death in four *gharís* (one hour and thirty-six minutes).

This is gasping, the immediate forerunner of death, which is not considered breathing.

Báné te bhojan kare
Dahene píve nír
Das din yon bhulé rahe
Ave rog sarír.

If you eat when breathing through the left nostril and drink when the light is active, and continue this forgetfulness for 10 days, you will surely get sick.—*William Cockburn: Agra.*

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667. Persia—Omens—Journeys.—In Persia before a person sets out on a travel, as he leaves the house he passes under a Qurán, and having passed out into the street, should on no condition be called back.—*Ghain: Khandesh.*

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668. Bombay—A sign of good luck.—New doors, carts, also walls, threshing-floors, in short, everything and everywhere Hindús mark in red cinnabar powder, a sign thus—ϕ for good-luck.—*Ghain: Khandesh.*

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669. North-West Provinces — Popular legend of Harischandra.—The Rájá Harchand was a great and able prince, but the evil days allotted to him came, and Sanischar, the evil destiny, appeared at his court in the guise of a Bráhman, challenging him to a game of *chaupar.*

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Stake after stake the Rájá lost, till he was obliged to leave his kingdom and palace, and wander away with his queen and young son.

Said the Rájá, "we will go to my sister's."

The sister could not believe it was her brother, the Rájá Harchand, who came to her palace gates as a mendicant, and when convinced, sent a dish of food out to him.

The king was sorely pained at this treatment, and prayed the earth would keep it till he should return. It opened, and he deposited the dish in the chasm over which it closed.

Then the Rájá bethought him of his friend.

On their way thither they passed through a certain city, where the prince asked his father to buy him some pigeons. "How are they sold?" asked the Rájá. "At two pice a pair." "They are too expensive, my boy," was the reply.

One day they roasted some fish by a river side, and the Rájá asked his wife to look after them while he went to bathe. No sooner had he gone and she seated herself, than the fish leaped into the stream and disappeared.

"Now," thought she, "if I mention this extraordinary proceeding, my husband will suspect me of trying to conceal an unworthy action by falsehood." Accordingly, when the Rájá came and asked for them, she said she had eaten them all. He reflected on the terrible tendency of poverty to debase.

They were welcomed warmly at the house of their friend, and resolved to stay and rest in his kindness, but they had not considered that the evil days were not over yet. The next morning their hostess said to the queen,—"Sister, I must go to my ablutions while you rest here." So saying she took off her nine-*lákh*-rupee necklace and hung it on a large wooden peacock. The queen looked round after a while, and saw the figure gradually swallowing the necklace. She hastened to call her husband. Both saw it go. "Now," said they, "we must flee, our name must have an ignoble stain, and who will give ear to such a romantic statement as we must make if we attempt to explain." And they fled. The friends grieved that poverty had so lowered their royal guests as to make them dishonest.

Many years they roamed homeless and friendless, and endured many hardships till the unpropitious time wore away, and they found undertakings result more favourably. Having discovered this, they turned their faces homeward, and once more came to their friend. Again they were received warmly, and this time reproached for their want of confidence in the affection of their host. They naturally turned to the wooden peacock, and saw it slowly disgorging the long-lost necklace. "There," exclaimed the Rájá, "do you now see why we fled from your hospitable roof?"

They came to the stream again, and as they sat down to rest, they saw the roasted fish swimming towards them. The Rájá caught them, and the Ráni told him what they were.

The Rájá won back all his possessions from Sanischar, re-established himself in his kingdom, and then went to his sister. She came out with music and a procession to meet him, and would have embraced him, but he drew back. "Stay: I must first return my obligation to you."

He prayed the earth and it opened, unclosing the dish of food, which he returned to the chagrined princess, and bade her adieu.

The prince was now almost a man. "Father," said he one day, "there is a house here I want to purchase."

"For how much?" "A *lakh* of rupees."

"It is no great matter. You may have it," said the king.

Thus the couplet was started—

Rájá Har Chand par bipat pari:
Bhúni machhli jal men pari.

When evil days came on Rájá Har Chand,
Roasted fish jumped into the water.—
G. H. R.: Lucknow.

[The above is a delightfully garbled version of the very celebrated tales of Hari Chand, Gopí Chand, and Rájá Nal, all mixed up together.—See *Legends of the Panjáb*, under the stories of the abovenamed heroes.—ED.]

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670. Kashmir—Cure for spoiled dyes.—Compare Vol. IV, note 120. The Kashmíris have a saying *Rangari wursak*, which means a dyer's story (and therefore not to be believed). Dyers in the valley, who are generally Muhammadans, have an ancient custom of agreeing beforehand among themselves that if the dye does not mix properly with the water, and in due time give out a bad smell (because it must corrupt before it is fit for use), they will go out and tell as many and as great lies as they can invent, till the dye-water does begin to stink. Some of these lying stories are often very clever and interesting, and are believed in by the too credulous people of the city. I speak experimentally, having myself been the subject of one of these stories.—*J. Hinton Knowles: Srínagar.*

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671. **Kasmir—Afghanistan—India — Folk-tales—Devices for summoning the absent.**—In the Balkh legend quoted in Vol. IV, note 176, a *faqír* is said to have given a few hairs from his beard to a prince, telling him to burn them if any time he should be in danger and need his services.

Several similar incidents crop up in Kashmírí folktales; *e.g.*, a tigress gives the king a bit of her fur, and bids him to show it to the sun if ever he should require her aid; a mother gives her son a signet ring, and tells him to show it to the fire whenever he may be in trouble, and two *jinns* would appear to help him. *Cf.* also *Wide-Awake Stories*, pp. 32, 271, and *Legends of the Panjáb*, Vol. I, pp. 42, 43. Why should these things be shown to the sun or to the fire? What is the origin of the idea?

I may also add that nearly every incident mentioned in this legend of Balkh is met with in Kashmírí folktales.—*J. Hinton Knowles: Srínagar.*

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672. **Kashmir—Oudh—Folktales—Variants in various parts of India.**—The Oudh legend concerning the Kukrál river near Lucknow (see Vol. IV, note 160), is current in Kashmír—*vide* tale of "The Four Princes," printed in *The Indian Antiquary*, part CLXXXIX, p. 329. Variants of it also crop up in other tales of the valley.—*J. Hinton Knowles: Srínagar.*

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673. **Madras—Bad omen—Cure—Looking at the sun.**—As seeing green leaves is supposed to cure the sin of seeing a falling meteor, a look at the sun is supposed to cure bad omens. Boys always, whenever they happen to be polluted by the touch of unapproachable objects or persons, look towards the sun and say—"Sun-God, all pollution is to you and none to me." Almost the same idea is continued even in grown-up persons by looking towards the sun when they see any bad omen while leaving their houses. That this idea was prevalent even in the 12th Century, *A. D.*, in India, is seen very well from *Mudrárákshasa*, a drama by Vis'ákhadatta, who flourished at about that time. In the 5th Act of that book Siddharthaka, while starting out on his pretended journey to Kusumapura, meets first a *kshapanaka* (a Buddhist mendicant), which is considered to be a bad omen, and he at once says:—"*Katham kshapanaka ágachchhati tad yávan mé asakunabhútam-imasya darsánam tasmád-ádítya darsanéna pratihanmi.* What! A *kshapanaka* (Buddhist mendicant) comes towards me; and as long as the sight of this person remains an ill omen, I shall avoid the evil effects of it by looking at the sun (in the sky").

A most common mode now of trying to mitigate the evil effects of ill omens is by returning back to the house or place from which the person starts, and to sit there for a few minutes till the effect of the bad omen has passed away, or to take a cup of water, so that the second starting shall be a fresh one.—*Natesa Sastri: Bangalore.*

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674. **Madras—The fall of a meteor a bad omen.**—The fall of a meteor is supposed to be most unlucky when it accidently happens, but looking at green trees is always supposed to be an effective remedy of the sin.

The ancient Hindú poets and modern superstition always explain this phenomena as the falling of good stars. Charitable persons of this world are supposed to live in the heavens as stars till their charity is all exhausted. This idea occurs in the oldest drama of India—*Mrichchha katika* or *The Toy Cart*, where, in describing the fourth court of Vasantasena's house in the IVth Act, the bronze cymbals are compared to the falling meteors "*Kshína-punyá iva gaganá-tárakú nipatanti kámsya-tálah*—the bronze cymbals fall (to keep up time) like the stars from the sky when their charity is exhausted."

In the same drama, which is a store-house of authority for all our ancient customs, the act of seeing a falling meteor is remarked as a sin.

In the beginning of Act IX, when the executioners are leading Chárudatta, the hero of the drama, to the stake, to drive away the pressing crowds, one of the executioners exclaims:—"The Indra-flag, when it is being abandoned after the ritual, the labouring of cows, the falling of meteors, the calamity of life (death) of good people,—these four ought never to be witnessed."

So this idea of sin in seeing the falling of a meteor is a very ancient Hindú idea. It is most strictly adhered to in South India to the present day; and when one, without any desire on his part, accidentally sees a meteor, he at once looks at a green tree, and fancies himself to have been cured of the sin.—*Natesa Sastri: Madras.*

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675. **Madras—The Achcha tree (Diospyros ebenaster).**—The word *áchchá* in Tamil means "Is it all over?" and is generally used in asking one whom we have engaged to do a certain duty for us. Unfortunately this is also the name of a tree called *Áchchá-maram*. It has a very tough, dark wood, and grows in the hilly tracts of Southern India. The timber is excellently suited for building purposes; but no one would use it for building a house because its name is *áchchá*, which means "Is it all over?" The timber of this tree, if employed in house-building, is supposed to be always asking the inmates of the house—"*Áchchá*—Is it all over?" (Then everything in the house is supposed to be soon over—the inmates to die and

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the house to come to ruin). So South Indian builders take the greatest care to avoid this tree in building their houses.—*Natesa Sastri : Bangalore.*

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676. Gujarat—A Jain legend about Siladitya.—Síláditya had given his twin-sister to the Rájá of Bhrigupura (Broach), to whom she bore a son in qualities and splendour resembling a *déva.* Some time afterwards, having lost her husband, she took the ascetic vow at a good place of pilgrimage, in the presence of a good religious teacher. Her son also, at the age of eight years, took the vow. To people of good character and wisdom they began, as occasion offered, to unfold the doctrines of their religion. One day Malla, inflamed with zeal, began to inquire of his mother whether the fortunes of their co-religionists had always been as lowly as he then beheld them. She, with tears in her eyes, made answer:—"Son! how shall a sinner such as I make reply? The illustrious white robed company was formerly numerous in every town; but Víra Surendra, the famous teacher, having left the world, the other religionists enthralled the lord of earth, Síláditya, your uncle. The holy place of pilgrimage, Shatrunjái, which is the renowned giver of liberation in the absence of Swetámbaras, afford a residence to bhúta-like Buddhists. The Swetámbaras lived in foreign countries, their pride humbled, their splendour lost." Malla having been born in a family of the warrior caste, not forgetting his feud, sought for the opportunity of conquering. By austerities and assiduous worship, he won the favour of the Goddess of Eloquence, who, to enable him to subdue the Buddhists, as Vishnu's eagle subdues a snake, presented him with a book named *Naya Chakra.* Taking this weapon, Malla resembling in beauty the Pándava Arjuna when he bore the arms of Siva, coming to Valabhi, the ornament of Sauráshtra, presented himself before Síláditya. "The Buddhists have falsely enthralled the world, O'King! To them have I Malla, the son of your sister, arisen as an antagonist." Having caused the court to be arranged as before, the king sat to hear the disputants. Malla, armed with the strength of the goddess, speedily struck consternation into the Buddhists, who trembled at the fierce blaze into which the expiring spark of the Swetámbara faith had burst forth. They determined to leave the field to their opponent rather than to suffer the ignominy of a more public defeat. "Well done," said they, "to him who escapes the sight of the destruction of his country, or the extinction of his race, or the rape of his wife, or the calamity of his friends." The heretics thus defeated, having been expelled the country at the order of the king and the Jain teachers recalled, in consequence of Malla's having defeated the Buddhists, the learned men, with the sovereign's permission, gave him the title of Súrí. With the aid of his uncle Síláditya, knowing the immeasurable greatness of Srí Shatrunjái, the sovereign of places of pilgrimage, he effected its restoration.—*Forbes' Rás Málá.*

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677. Gujarat—Kaku the Rank—A legend of Valabhi—Enchanted Pad-Gods deserting a doomed place.—A trader named Kákú left his native town of Pálí in Márwár, and, carrying his property with him on his head, travelled to Balabhí. He lived with some herdsmen in a collection of huts at the city gate, and on account of his extreme misery became known as Rank, or the Poverty-stricken. Becoming, however, possessed of a pad of *Krishn Chitrak* and other articles containing magical properties, Kákú, the Rank, soon set fire to his thatched hut, and entering the city, erected a large mansion near one of the other gates, where he took up his residence. His property daily increasing, he began to count his wealth by tens of millions; but so great was his avarice that he refrained from spending money in any place, either for the benefit of holy men, or in pilgrimages, or in acts of compassion. On the contrary, he exhibited his wealth to the world in the disguise of "fate," and took advantage of it to wrest their substance from his poorer neighbours. One day Rank's daughter was observed by the daughter of the Rájá wearing a magnificent gold comb adorned with jewels. This the princess became anxious to obtain, and on her father's refusing to give it up, Síláditya caused it to be taken by force. Upon this quarrel Rank retired to a barbarian country, and offered the king thereof ten millions of gold to destroy Valabhi. The monarch agreeing, set forth on the expedition, but Rank had made no present to the umbrella-holder. In the Royal tent, therefore, at night time when the lord of earth was betwixt sleeping and waking, some person, in pursuance of a plan previously arranged, began to speak as follows:—"In our lord's council there is no wise man, else how should this horse-lord, the great Indra of the world, set forth—by the advice of a man of unknown family and character, a trader, no one knows whether good or bad, Rank by name—on an expedition against the sun's-child, Síláditya?" Hearing this speech, which resembled wholesome medicine, the king advanced no further the next day. Then Rank, perceiving the real state of the case, in a fright, giving gold, satisfied that servant's desire of gold. Thereupon the day after, in the morning, the servant thus spoke in the king's presence:—"With or without consideration a start has been made—this great king, lion-like, has taken one step—now, therefore, to proceed is the honourable course. When a lion can, even in sport, destroy elephants, why should he stoop

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to be called-deer lord or deer-slayer? There is no honour in either term. Our sovereign's exploits are endless. Who shall stand before him?" Pleased with this speech, the barbarian lord, filling heaven and earth with the sound of the kettle-drum, proceeded in his advance. At that time, in Valabhi, the images of Srí Chandra Prabhu, Sri Narddhamán Deva, and others, knowing the impending calamity, made their way to Sivapattan (Prabhás), Srimallapura and other cities. Srí Malla Wádí also, the great sage, retired to Panchásura with his followers. The barbarian army drew near to the town, and Rank, the disgraceful cause of the ruin of his country, having treacherously taught them to defile the fountain of the sun with the blood of cows, the sacred horse, which was the foundation of Síláditya's fortunes, deserted him, springing up, like Vishnu's eagle, into the sky. Thus rendered helpless, Síláditya was slain, and the barbarians, as if in sport, destroyed Valabhipura.—*Forbes' Rás Málá.*

[To this tale Forbes quotes from Keightly's *Fairy Mythology*—"Many years ago a girl who lived near Nether Wilton (in Northumberland), as she was returning from milking with her pail on her head, saw the fairies playing in the fields, and though she pointed them out to her companions, she could not see them. The reason, it seemed, was that her *weise* or pad for bearing the pail on her head was composed of four-leaved clover, which gives the power of seeing fairies." He also quotes a passage from Virgil and two other authors to show that the notion of the gods fleeing from a doomed place is also a Western notion.—ED.].

678. **Gujarat—Destruction of Valabhi—A legend—Lot's wife.**—Dhundalí Mall, the sage, says the tradition, came with a single disciple to Valabhipúr. The holy man made his residence at the foot of the hill called Ishálwo, near Chamárdí, a spot which was at that time in the very outskirts of Valabhi. The disciple went into the city to seek alms, but received none. He then cut wood in the jungle, which he took into the city and sold, and thus procuring money purchased flour. No one, however, would make it into bread for him, until at last a potter's wife performed this service. After several days had passed on in this manner, the hair on the disciple's head began to be worn away from his continually carrying loads. The sage asked the reason, and received for answer—"Mighty sovereign, in this city there is no one who gives alms. I am therefore compelled to cut wood and sell it, and a potter's wife makes bread for me. In this labour my hair is worn away." The holy man said—"I will myself go to-day to beg." He did so, but with the exception of the potter's wife, no one gave alms. The saint became very angry. He sent his disciple to tell the potter—"Take your family with you and leave the city. This very day it shall be overwhelmed." The potter and his wife quitted Valabhi, taking their son with them. The sage had cautioned the woman that she should not turn to look back, but when she had reached the sea-shore, near where the town of Bháonagar now stands, she disobeyed the order, and, turning back, looked towards Valabhi. She was immediately changed into a stone image, the Rúápurí Mátá. Meanwhile the saint, having taken into his hands an earthen vessel, reversed it, pronouncing the words "City! be thou overthrown, and thy wealth turned into dust." In that moment Valabhi was destroyed,—*Forbes' Rás Málá.*

TRIBES AND CASTES.

679. **China—Shui-Kia—Pushui—Sha u s——Their writing.**—A new writing came to light from South-Western China. Mr. Bourne, British Consul at Cshung-King, in Se-chuen, presented to the British Museum (October 1886) a manuscript on paper (4to), covering thirteen folios, said to be from the Shui-Kia or Pushui, a Shan tribe of the province of Kwaichu. "The characters," says Professor R. K. Douglas, "are plainly adaptations and contracted forms of ancient Chinese symbols, mixed with non-Chinese pictorial signs. The work seems to be one on divination (or calendaric prognostics), the sentences for the most part concluding with words indicating good fortune or the reverse. The months and cyclical characters are sufficiently allied to the ancient Chinese to be legible."

The Shui-Kia, or "Water People," were so called from their dwelling on the banks of rivers; Pu-shui, obviously another form of the same name, is Shan, and means "People of the Water," as *ku* is a segregative prefix for human beings frequently used among these tribes of the Tair-Shan stock in China.

A tribe of Shui-Kia Miau appears among the eighty-two tribes of Kwaichu, of which short descriptions and rude figures are given in the illustrated albums which the Chinese are in the habit of making about these remnants of the former population of their own country. The copying of them is a matter of trade carried on in a special street of Peking, the most common being that concerning these eighty-two tribes. The copies are more or less elaborate in design, and length of description according to the price. I have seen about fifteen such copies. An album concerning 108 (the sacred number) tribes of Yunnan is not in great demand, as I know of one only, which belongs to Dr. W. Lockhart, formerly of Peking. This same learned friend has also a large album of the same kind on the tribes of Tai-wan or Formosa, of which I have never met with another copy.

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The Shui people belong to the race (famous in Chinese annals from the beginning) of Péng, otherwise Pan-hu, which inhabited Central China. Gradually driven southwards, those of its descendants who had refused to be absorbed among the Chinese, or had not emigrated, took refuge in the mountains of the south, such as the Mailing, the Wuki, &c. The Shui-Kia were one of the tribes who had established themselves in the north-west corner of the Kuangtung province, from which they were driven back in 1732, *A. D.*, to the province of Kwaichu, in the prefecture of Tu-yün, district of Li-po, with several others. Nothing is said in the various Chinese documents I have consulted of their having had a writing of their own; and the reverse seems to have been the case with a sister tribe, the Tung-Kia Miau ("Cave People"), who are distinctly said to be ignorant of the art of writing, though reading the Chinese characters, and able only to make notched sticks. But the finding of manuscripts in characters cognate with those of the Chinese agrees with the statements concerning other tribes of the same parentage and race, formerly an important people, the Yau-jen. It is plainly stated by Min Sü, an officer of high rank in Kwang-si about 1655 *A. D.*, who had, therefore, a good opportunity of knowing, that the Shui formed one of their sub-divisional tribes. This people were driven back in 1732, from the north of Kuangsi to their present quarters in Kwaichu. They are reported to be in possession of heir-looms in the shape of books, which they call Pang-pu, and also round seals written like the books in the *chuen* style (the ancient Chinese seal characters), which they cannot understand, but preserve with reverence. It is certainly a specimen of these books and these characters which has fortunately reached the British Museum.—*Terrien De Lacouperie, in the Academy.*

LANGUAGE.

680. India—Zarathustra—Zardusht—Zoroaster—A derivation.—Scarcely two persons are agreed on the derivation of the name of the founder of the Mazdean religion, popularly known as Zoroaster, whose real name, however, was certainly Zarathustra, as preserved in the *Avesta*.

The fact is brought prominently back to mind in reading over the excellent English version of certain Avestic studies of Geiger and Spiegel, lately issued by the accomplished Pársí priest Dáráb Dastúr Peshotan Sanjáná (*The Age of the Avesta and Zoroaster*. From the German. Frowde, 1886). In this pamphlet over six pages of small type are occupied in the discussion of the various etymologies proposed; about one-half being taken from F. Müller's very complete *résumé* in his *Zendstudien*.

It seems pretty generally agreed now—(1) that the name is made up of two elements, *Zarath* + *ustra*, and that (2) the latter part is the Zend *ushtra* camel; so that the name is formed on the analogy of frashaostra, or the still commoner names in *aspa* like Karasaspa "having lean horses," or Greek Xanthippos, &c. To this may be added —(3) that the first element, *Zarath*, is almost certainly the weak stem of a present participle of a verb *zar*. But what is this *zar*? It has been variously explained as the Sanskrit *jar*, Greek the *ger*, "to grow old," or the Sanskrit. *jar* = "to sing," (which is out of the question); or, lastly, by Müller, as the Sanskrit. *har* = *ghar*, "to glow, be wrathful." I must say that, to my mind, none of these verbs seems to give a satisfactory sense, any more than *zar* = Sanskrit, *har*, *hṛ*, "to seize."

With fear and trembling, I venture to throw out yet another suggestion.

Phonetically a Zend root *zar* may, of course, correspond to either Sanskrit *jar* or *har*. But this does not quite exhaust the possible correspondences; for Zend has no *l*, and a Zend *r* may correspond to a Sanskrit *l*, as is so commonly the case. Thus, it is not impossible that a Zend root *zar* might represent a Sanskrit *jal* or *hal*. Of these, there is said to be a root *jal* with the varied meanings of "to be wealthy," "to cover," and "to be numb or dumb." As regards *hal*, there appears also to be such a root, with the very definite meaning of "to plough." This gives *halati vilekhane* ("ploughs in the furrow" in *Dhátap*, 20, 7, as well as *halayati*, explained by Páníní as *halim grhnáti* (3, 1.21), and *ájahalat*; also as subtantives *hala*, plough; *halin*, ploughman; the adjective *halya*, arable, &c. (see Bógtlink and Roth's *Dict.* and others *s.v.*). I cannot find any traces in the Iranian languages; but the root is well represented in the modern Indian dialects (Hindustani *hal*, a plough; Gujarátí *hol*, &c.). So, perhaps, a Zend root *zar* = *hal*, "to plough," is not impossible. I am aware that it is not easy to find parallel cases of Z, *r* = Sanskrit *l* "*in Auslaute*." I can only discover *skar* "to spring," which Spiegel (doubtfully) compares with Sanskrit *skhal* (*Vergleichende Grammatik*, p. 138), and his doubtful *gar* 5 is "to fall," which Justi compares with Sanskrit *gal* (p. 139).

If the above could be maintained, Zarathustra might signify "(possessed of) ploughing camels." Certainly camels are sometimes used in the East for the purpose of ploughing,—in some cases, indeed, yoked with smaller beasts (see, for example, the picture in Eber's *Eygpt*, Vol. ii, p. 161, English edition). Possibly the same may have

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been the case in ancient Irán, in which the camel played so very important a part as a domesticated animal. Anyhow, I submit the suggested etymology to the judgment of more competent authorities than myself.—*L. C. Casartelli, in the Academy.*

To this the editor added a foot-note, "in certain parts of India, where the soil is sandy (*e.g.*, Rájpútáná), camels are habitually used for ploughing at the present time."

[Popular Etymologies of the name Zardusth or Zoroaster from Pársis would be most welcome here.—ED.].

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681. Burma—Corruption of English—Number.—"Number" becomes *námbát* (written *námpát*), thus *póngsán námbát* is form "number:" *pó'ma námbát* is "section number." *Námbá' sin* is "serial number," where the final *t* is clipped in pronunciation.—*R. C. Temple: Mandalay.*

ANTIQUITIES.

682. Madras—Stone circles—Dolmens.—At Pallávaram, near Madras, a number of curious earthenware coffins, standing on four, six, eight, and sometimes ten feet, have been found. They seem to have been covered, and to have contained numerous small earthenware vessels. Others are in the shape of large round or egg-shaped vessels, also containing smaller ones, as is the case with the similar ones in Malabar. Not far from them were found by Mr. A. Rea a number of very perfect stone circles, most of which were unfortunately destroyed by men quarrying for stone, before means were used to protect them. On a hill above were found many others, with one or two imperfect dolmens; but there seems sufficient evidence to show that all of them, probably, originally had such erections in their centres. No bones have been noticed in any yet excavated, only some white ashes; so that cremation was probably in use among the primitive races that used this mode of sepulture perhaps prior to the introduction of the Brahmanic ritual into South India.—*J. Burgess, in the Academy.*

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683. India—Dastan-i-Amir Hamza—Continued from Vol. IV, note 573. Vol. II. (32). [In my edition there is a mistake in numbering this story 19 as the first of the volume; the mistake is carried right through the remainder of the work.]

Amír Hamza is sent to Rúm to demand arrears of tribute, and captures 'Adis, the king.

(33.) Kills Istaglán, king of Rúm, and then goes on to Misr, the king of which he slays with the aid of his daughter Zohra Báno, and returns to Madáín.

(34.) Finds Anúshírwán absent, and takes possession of Mihar Nigár.

(35.) Sends her to Makká, and attacks Anúshírwán for breaking his promise. Battle ensues, in which Amír Hamza is wounded by Zúbín Sháh Mughal, and flies on his horse, Khúng, to Makká, pursued by his enemies.

(36.) Assists the fairy Asmáí to recover the Golden City (*Shahristán Zarrín*), in the Koh-i-Qáf, from the 'Ifrits. Amír Hamza kills the king of the 'Ifrits, and restores her realm to Asmáí.

(37.) On his way home he is re-called by the fairy Asmáí, whose city was re-taken by the 'Ifrits. He marries her.

(38.) He has a daughter by her called Malika Qureshía, and returns to Makká through Demonland.

(39.) On the road he gets possession of the horse Ashqar, and rescues two men, Ashúb Malláh and Bahlol Naqqásh, from an enchanted fort.

(40.) Arrives at the city of king 'Arshí Tájdár, whose people have the ears of elephants. Crosses very wide rivers to rescue Asfá, a female devotee. Rescues his leader, Ma'dekarab, from imprisonment, who relates how he and the princess Mihar Nigár had been surrounded by enemies.

(41.) His meeting with Mihar Nigár and putting to flight her enemies.

(42.) The defeat and death of Hom, king of Damishq, at the hand of 'Umar, Amír Hamza's son. Amír Hamza's quarrel with Mihar Nigár and reconciliation.

(43.) Captures the family of Zúbín, marries his sister to 'Umar, his own son, and his wife to his general, Ma'dekarab.

VOL. III. (44.) [31 according to the text *see* above] He has a son, Qubád, born to him by Mihar Nigár, and a grandson, Sa'ad.

(45.) Fights Bahmán, a mountain king, with whom Zúbín and Anúshírwán had taken refuge, and converts them all to Islám.

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(46.) Defeats Shaddád, king of the Habshís.

(47.) Qubád, the son of Amír Hamza, defeats Bahmán in his father's absence.

(48.) Shaddád captures Anúshírwán and imprisons him in a cage. Sa'ad, Amír Hamza's grandson, defeats Farid Pahilwán. Amír Hamza returns and defeats Sarkab Pahilwán.

(49.) He is wounded by Bahmán, and falls backwards into a river from his horse. He escapes, and has Bahmán killed.

(50.) 'Umar, Amír Hamza's son, pursues his enemies to Kashmír, where he is killed by Gulqahra, his brother's wife, who had fallen in love with him, and wished him to cohabit with her. Amír Hamza avenges his death.

(51.) He goes to Káús, in Habsh, to recover Anúshírwán from Shaddád. Gets lost in the sand, and Shaddád, thinking him dead, attacks his army. Qubád, Amír Hamza's son, is killed by a thief in the camp.

(52.) Amír Hamza kills Shaddád. While after him, Zúbín attempts to carry off Mihar Nigár, who wounds him with an arrow. Whereon he kills her. Amír Hamza returns, and finds him with the dead body and kills him. Dismisses his army, and goes to live at Makká as a *faqír*.

(53.) Qárún, the son of Farid Pahilwán, comes to Makká, and carries him off and sends for Anúshírwán to witness his death, but Farzána, his sister, who had fallen in love with Amír Hamza, saves him. He assembles his forces, kills Qárún, rescues Anúshírwán, and marries Farzána.

(54.) Wars of Amír Hamza and Anúshírwán, in which the former captures two metal-bodied *pahilwáns*.

(55.) Amír Hamza reaches Kharsána, the city of king Fatteh Nawish, whose daughter, Rabí'a Palúsposh, had long desired to meet him. He saves them from the king of the Frangís, and marries Rabí'a Palúsposh.

(56.) He kills a dragon at Kharsána, and Rabí'a Palúsposh gives birth to a son, 'Álam Sháh Rúmí. Amír Hamza returns to his army, and conquers Aljú Pahilwán, and converts him to Islám.

(57.) 'Álam Sháh Rúmí fights for his father's enemies in disguise, and then declares himself, whereon Anúshírwán flies to king Qaimár Khwárí.

(58.) Amír Hamza pursues him, and a battle takes place, in which the whole Khwárí family are captured, including a princess, who had fought like a man. She is married to her capturer, Rustam Pílzor, son of Amír Hamza. On this Anúshírwán takes refuge in Ujáin.—*R. C. Temple : Mandalay.*

[To be continued.—Ed.].

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684. **Arabian Nights—Aladdin.**—It is very gratifying to learn that Sir R. F. Burton has at length discovered in Arabic two of the ten tales which Galland was supposed to have invented himself and foisted on European readers as genuine Arabian fictions. In the story of Márúf the Cobbler, which is the last in the Calcutta and Búlák printed texts of *The Arabian Nights*, we have a variant of Aladdin, and another is found in the Wortley Montague MS., preserved in the Bodleian Library (story of the Fisherman's Son: translated in vol. vi. of Jonathan Scott's edition of our common version of the *Arabian Nights*). But we must go much farther back than any Arabian version for the germs—even the leading incidents—of this favourite tale. In the first volume of my work, *Popular Tales and Fictions: their Migrations and Transformations*, I have shown that the story is popularly current in European countries, in forms different from that of Aladdin, but closely resembling Mongolian, Tamil, and Burmese versions, all of which—European and Asiatic—belong to the "Thankful Beasts" cycle, and exemplify the Buddhist doctrine of mercy to others. The grateful animals do not figure in Aladdin or in Márúf the Cobbler; but they play the principal parts in the tale of the Fisherman's Son, which is probably the oldest Arabian version, no matter when the Wortley Montague text was compiled.

With regard to the tale of Zainal-Asnam, it should be observed that it comprises two main and quite distinct incidents—that of the dream of hidden treasure and that of the statues. In the modern Turkish version which Mr. E. J. W. Gibb has lately discovered, the first, and not the least important, incident is, I understand, omitted. The dream of treasure has been for centuries localised in different European countries. In Norfolk it is popularly current in the legend of the Chapman of Swaffam; and it was told a thousand years ago by an Arabian author, and in the thirteenth century by Jalálu'ddín Ar-Rúmí in his *Masnaví*. The incident of the statues occurs (as Mr. W. F. Kirby has pointed out in Appendix II, p. 466, Vol. x of Sir R. F. Burton's *Arabian Nights*) in the *Bágh-o-Bahár* tale of the Fourth Dervish. Now that work is a modern Hindí version of the romance *Chahár Darwesh* (the Four Dervishes), by the celebrated Amír Khusrú, *A. D.* 1253-1324, and, like several other

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Persian story-books (such as the *Túti Náma, Kámarúpa,* the *Bahár-i-Dánish*), may have been derived from Hindú sources.—*W. A. Clouston.*

ARTS AND INDUSTRIES.

685. **Bengal—Sericulture in India—Tassar Silk.**—To the letter in the *Journal* of the Society of Arts from Mr. Lister on this subject, republished in this journal, Vol. IV, note 298, Mr. T. F. Peppé has sent the following valuable and interesting reply:—

"I have read with great interest Mr. S. Cunliffe Lister's letter on the subject of sericulture in India, and I cannot help thinking that he has not had the opportunity of seeing *tassar* silk cultivation in those parts of India where it has been carried on for many centuries, and that he has not fully realised its future possibilities, otherwise he would not have stated that 'it must be limited beyond all question to what the jungle can produce at little cost.'

"Now what are the facts. First of all, there is no doubt that the jungle consists in many parts of the country of the plants on which the *tassar* worm feeds, and we, therefore, start with a very large tract of country, naturally planted with the trees in which *tassar* silk can be reared, and that, instead of having to plant out acres of mulberry trees, we have existing many thousand square miles of *sál* and *ásam* and other trees, which form the food of the *tassar* silk-worm. The next point is, where are the people to look after the cultivation of *tassar* on this vast area of suitable jungle? to which I reply that nearly all the aboriginal tribes inhabiting India will be found to be available for this purpose. At present the cultivation is extremely limited to a few families, or to a few tribes who have been accustomed to the work from time immemorial, but their numbers can and are being recruited in great numbers, and in the course of a few years the number of men engaged in this cultivation will be increased a hundredfold.

"The present competition among European firms in purchasing *tassar* has already increased the price enormously, and the result will be increased production; for, as I have already pointed out, the trees are already planted out and at hand; and if the people find it pays them, there is nothing to prevent their increasing their cultivation. The only point which retards immediate increase is the difficulty of procuring seed cocoons, for in most cases they have to be sought for in the wild state in the jungles; but although this is a difficulty, it is evident that cultivation over a large area will afford more seed cocoons the next crop, for in every cultivated track there are always a few cocoons which escape detection and collection, and which add to the number of wild cocoons found in the next brood; besides it is not necessary, although desirable, that the seed cocoons should have been wild.

"I do not know what Mr. Lister refers to when he says 'it is quite a folly to suppose that *tassar* or any other wild silk can be reared to pay, because in all cases it will cost as much, and in many (more particularly *tassar*,) vastly more than mulberry;' for certainly it does not cost the people who rear *tassar* as much to rear a *mán* of *tassar* silk as it would do to rear the same quantity of mulberry silk. In the one case of *tassar* the whole cost consists of the labour of the cultivator, the cost of the seed cocoons, and the rent of the jungle, which is generally rated at four annas or 6*d.* per *mán*, and he may take up as many trees as he likes. This refers to *sál* forests; *ásam* or *Terminalia tomentosa* trees are a little dearer in some parts, and will soon also rise in value.

"It is a very precarious cultivation, and the results may be great gain or total loss as the season is favourable or unfavourable; but the profits are so great in a favourable year that the cultivator can afford to lose one season. There are several crops in the season, and if one fails, the others may succeed. I have cultivated *tassar* for three years, and yet I am not prepared to say how many broods are possible in one year; one brood so overlaps the succeeding one that it is very difficult to determine the one brood from the other.

"It is also a very difficult matter to decide which is the tree which the wild *tassar* prefers. I am inclined to think that the *sál* (*Shorea robusta*) is the tree, although the best cocoons are obtained from the *Terminalia*. One interesting fact in connection with the food of the *tassar* worm is, that it can be fed and reared on rose bushes— a fact which I discovered while trying to find out a tree that was common to all climates in which *tassar* could be cultivated.

"What I would therefore urge is, that although it might not pay the Bengali to rear *tassar*, there are thousands of aboriginal inhabitants of India whom it does pay, and who could never earn a meal by cultivating mulberry silk; and that if the demand continues at its present figure, the supply will be in proportion, for, as I have attempted to point out, there is nothing to prevent an immediate increase or production to an almost unlimited extent."

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BOTANY.

686. **India—Medicines—Abutilon Indicum**—Balbij.—Its vernacular names are *kanghi, kangani*, Hindí; *potárí*, Bengali; *mashtu'l-ghaul*, Arabic; *drakht-i-shaira*, Persian; *pitárí, ∨nadmí, kanghái, chakrá-bhéndá*, Maráthí; *pitárí, túpkadi*, Kanarese; *tatti*, Tamil. Its seeds are known in the *bázárs* as *balbíj* or *balabijá*. It is a small shrub common throughout the northern parts of India.

The roots, bark, leaves, and seeds are used in native medicine, and said to be useful in chest affections. An infusion of the leaves or roots is prescribed in fevers as a cooling medicine, and the seeds are used as a laxative in piles. In Bombay the seeds are supposed to be laxative and demulcent, and, like the leaves, are very mucilaginous.

A decoction of the bark, leaves, and seeds together has long been used by the Hindús on account of their mucilaginous and diuretic properties, much in the same way as marsh-mallow in Europe. A decoction is also used as mouth-wash in cases of toothache and tender gums.

Boiled milk whisked with the fibrous twigs coagulates, and the fluid obtained by decantation is by *hakims* regarded as efficacious in hemorrhoids when given internally. *Abutilon Indicum* and *Asiaticum* are used indiscriminately, if not one or two other species.—*G. Watt*: *London*.

SONGS AND CATCHES.

687. **Panjab—Song about the Police.**—Continued from Vol. IV, note 308.

VII.

Ralke chor karan sálahán—
"Raboá! assi ki aham jáhán?
Polis nál na chalan wáhán!
Aur assán nún na rahne hal!"
Hindú Musalmán salámat!
Polis bahádur gajan nar!

VIII.

Jab chor chorí nún dhái,
Lakh hazár dalel daurái:—
"Polis mudon sáde ráh dí!
Mat oh leven phar!"
Hindú Musalmán salámat!
Polis bahádur gajan nar!

IX.

Jad pind de lage áe
Jútián leri báhir tukáe;
Shahron andar pher páe.
Sítíwale bhaune áe;
Ohnán bande ware ghaukáe.
Woh wat jánde dar!
Hindú Musalmán salámat!
Polis bahádur gajan nar!

X.

Sewan Rabb, ohnán san lagáe:
Andar díwe dí roshnái!
Hath már batti bújhái:
Lut lut gae áge har!
Hindú Musalmán salámat!
Polis bahádur gajan nar!

XI.

Dinne ghar dián núr lá páiá?
Chaukidár jo bhanná áiá,
And gorabond sab buláiá:—
"Daso chor! eh kis lagaiá?"
Báp munde dá nahin sighar!
Hindú Musalmán salámat!
Polis bahádur gajan nar!

XII.

Chaukidár ne kití dháe?
Jéthe tháná rapat likháe:
Náyak hawáldár laghan sipáhi!
Munshi likhde der na lái:—
Likha lakh hazar!
Hindú Musalmán salámat!
Polis bahádur gajan nar!

VII.

Once some thieves met together and made a plan:—
"O God, whither shall we go?
We cannot succeed against the police!
And we cannot plough!"
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

VIII.

Then the thieves went out to steal,
And made a hundred thousand plans:—
"The police are upon our track!
Let them not catch us!"
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

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IX.

When they approached the village,
They left their shoes outside the yard,
And then went inside.
The whistlers (police) came up,
And made a noise with their rattles,
And frightened them away.
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

X.

Worshipping God, they broke into a house,
And the burning light
They put out with their hands:
Then they stole everything!
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

XI.

Daylight dawned on the house owners;
And when the *chaukidár* came up,
He sent for all the neighbours:—
"Show me the thief! who did this?"
But the boy's father was away from home!
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

[This seems to show that the house was left unguarded. The *chaukidár* is the village watchman, bound by law to report on all offences.—Ed.].

XII.

The *chaukidár* ran off
And made a report at the police station:
Officers and sergeants and constables went out,
While the clerk quickly wrote (the case) down:—
He wrote down a great deal (of damage)!
Peace be to Hindú and Musalmán!
The police are indeed valiant men!

[*Rapat* is the English word "report". To be continued.—Ed.].

688. **Oudh—Hindi catch.—**

Tan yahí man yahí nanan yahí subháo
Are jawání báwarí ik bár phir áo!
Ujre-ujrí sab bhalí, ujrí bhalí na kes!
Káman rave, na rup dare, na adár kare nares!

Body, mind and eyes are the same:
So wild youth, come again once more!
All white things are well, but not white hair!
Woman loves it not, enemies fear it not, and rulers respect it not!—*Kakku Mal: Fátsábád.*

PROVERBS AND SAYINGS.

689. **India—Common Persian Proverbs—**

(1). *Guzashtá rá salvát: aindá rá ihtiyát!*
Let bygones go: have a care to the future!

(2). *Har che badá bad, má kishtí dar áb audákhtem.*
Let be what may, I have launched my boat in the stream.

(3). *Aib kar dan rá hunar báyad.*
It requires skill to do evil.

(4). *Har roz 'id nest ki halwá khurad kase.*
Every day is not a feast when we can eat sweetmeats.

(5). *Ai raushaní-i-tabá, tú bar man balá shudí!*
O light of my heart, thou art a misfortune to me.

(6). *Man ánam kí man dánam.*
I am that which I know myself to be.

(7). *Kuftá ra nán-i-jáwí kufta ast.*
A barley loaf is as meat to the poor.

(8). *Khoer-i-bad rá bahání bisyár.*
A bad man has many excuses.

(9). *Dar kár-i-khair hajat-i-istakhárá nest.*
No omens are required for a good deed.

(10). *Qadr-i-musíbat án kas bídánad kí ba-musíbat-i-griftár áyad.*
He knows the value of a misfortune who has himself suffered from one. (Variant, *qadr-i-áfiyat*, etc.—The value of ease he knows who has suffered from misfortune).

(11). *Raftan ba-irádat, ámadan ba-ijázat.*
You go (on a visit) at your pleasure; you return by permission.

(12). *Kár-i-duniyá kase támam na kard!*
No one has ever completed his business in this world!—*Chaina Mall: Ambala.*

690. **North-West Provinces—Hindi Sayings.—**

(1). *Sadá ná kahu ke rahí gal sajján ki bahun!*
Dhulí dhulí yún gaí, jaise tarwar kí chháún.
(Friendship) hath never remained always with arms round the friend's neck.
It goes trotting away like the shadow of a tree.

(2). *Múrakh ká mukh bambí, nikasat bachan bhuang:*
Já ki aukhad, maun hai, bíyápe bikh nahin ang.
The fool's mouth is a hole from which snake-like come out;
His remedy is silence that he may not poison the body.—*Chaina Mall: Ambala.*

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BOOK NOTICES.

691. **Law Reports of the old Sadar Diwani Adalat.**—Among the neglected depositories of much information about the country and people are the old *Law Reports of the Sadar Diwání 'Adálat*. In old times it was the habit apparently to include in these reports the final orders in most of the cases referred to the Court for capital punishment, and thus numbers of these reports deal, not as at present, with dry questions of law, but contain interesting narratives of crime. I give here a few notes culled from these reports, which may be of interest, and attract attention to the subject. The reports are, I believe, now scarce, many of the pre-Mutiny volumes having been destroyed in the Rebellion of 1857.

I commence with some illustrations of the private life and habits of the people as affecting crime. The prisoner murdered his wife, and his mother was suspected of complicity because she did not, *according to custom*, watch the corpse—(*Bhawáni Dín:* 17th April, 1852) A woman murdered her husband and covered the body with turmeric to conceal the marks, *contrary to caste usage*, which only allows this in the case of females—(*Mussammat Gangá:* 4th February, 1852). The defendants were maltreating a Bráhman and proposed to put bones, *gur* and *mahuá* into his mouth, and thus deprive him of caste—(*Sheorájsingh:* 25th September, 1852). The plaintiff had been turned out of caste, but went to a funeral feast from which he was rejected; he then abused the defendants, and was beaten so severely that he partially lost his power of speech—(*Nawal:* 29th May, 1852). The allegation of the prosecutor that the prisoners, Gújar by caste, while stealing cattle, killed a Rájpút and were allowed by his friends to carry off the body to the Ganges, considered on caste grounds most improbable—(*Har Sahái:* 8th April, 1852). A kidnapped girl proved not to belong to the Sánsí caste *because her ears were not bored*—(*Mussammat Darbo:* 10th April, 1852). A Bráhman murdered his wife because he found out that her father was an Ahír, and he had put his brethren out of caste by cooking for them—(*Kánhayyá:* 8th June, 1852). There appears to have been some ill-feeling between the family of the deceased and the prisoners in consequence of the death of the child of one of them from small-pox. While it was ill, some fancied charms were adopted to transfer the disease from the child to that of the deceased which did not succeed; and an allusion to this brought on the quarrel—(*Kalliyán:* 24th June, 1852). The fact that prisoners had not their swords with them held to be a fact against them, as murderers always get rid of their weapons—(*Tilák Singh:* 22nd September, 1852). The prisoner's defence that he was boiling *ghi* in the open air in rainy weather near his house discredited—(*Sheo Charan:* 12th October, 1852). Strong suspicion raised against the prisoners because they were seen returning from ploughing in the early morning—(*Birbal:* 17th January, 1853). A man's daughter-in-law disappeared, and he was put out of caste by a *Panchayat* till he produced her—(*Shámlál:* 18th January, 1853). A man gave a married woman a silver ring as a pledge that he would marry her when her husband was got out of the way by murder—(*Sawái:* 27th January, 1853). Detection of a case rendered impossible by the efforts of a Dhákar Rájpút reported to have the powers of a sorcerer, and hence possessing great influence in the neighbourhood—(*Kishna:* 4th February, 1853). The fact that a savage dog in the house did not bark on the night of the murder held to be proof against the prisoner, step-son of the deceased—(*Lallu:* 8th April, 1853). Witness produced by the prisoner, who had been in occasional employment in the house as a sorcerer—(*Mohsam Alí Sháh:* 8th July, 1853). Prisoner stated that he had at one time kept the widow of prisoner's brother, but that she had soon after died owing to the sorceries of prisoner—(*Bhauniyá:* 4th August, 1853). Deceased was wife of prisoner by a recently contracted *karáo* marriage, which, according to the custom prevalent among prisoner's caste, is generally understood to give the man a right to the service and faithful conduct of the woman, and to convey to her certain privileges—(*Rámrikh:* 13th August, 1853). A Chhattri excluded from caste because of an intrigue with a Chamárin—(*Jokhu Singh:* 27th August, 1853). Prisoner pleaded that his fellow prisoners had practised witchcraft on him, and induced him to commit theft—(*Rámánand:* 3rd September, 1853). Prisoner confessed that the murdered boy while playing struck her a slap on the face, on which a demon or evil spirit assaulted her, and she killed the child by strangulation—(*Mussammat Udásiyá:* 8th September, 1853). Rajab, Juláhá, is regarded by the ignorant villagers as a wizard, and in consequence application was made to him to trace the theft—(*Mussammat Surjá:* 9th September, 1853). It is the custom for a lately delivered woman to keep a sword or knife on the bed—(*Lálla:* 22nd September, 1853). The prisoner's houses are Maráthá buildings, of which it would be impossible to give a description. They are built on no conceivable plan. Their rooms (into which daylight does not penetrate) are dark and diminutive, and almost inaccessible, and they seem only contrived and erected for the commission of crime and the concealment of stolen property—(*Rikhí:* 10th November, 1853). The only improbability in the case is that two persons should commit such a crime, and be at so little pains to conceal it as to offer the bangles immediately in pawn. The elder of the prisoners only 12 or 13 years of age—(*Talwárá:* 11th November, 1853). The prisoners murdered their enemy and burned the body with grass to make it appear it was struck by lightning—(*Lálla*, 17th November, 1853). The father of the prisoner on the following morning proceeded to the spot, and finding the corpse much torn and eaten by vultures and wild animals, placed it, together with the clothes and a stick belonging to the deceased, in an adjoining tank for concealment. While so engaged he was observed by a witness, and in reply to his inquiries as to his reasons for placing the body in the water, he said he was a Bráhman, and made it a point to protect all bodies that he found exposed to the attacks of wild animals—(*Sital Pánde:* 7th November, 1853). In the morning when the murder became known, deponent suspected Bhawání, but from fear of his father Púran, who is a reputed sorcerer, was silent, and on interrogation asserted absence from home that night.

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Defendant said Púran took home the axe which before me he washed in the morning in hot water. All the villagers feared Púran's magic. So did I; and said nothing—(*Bhawáni:* 20th December, 1853). A neighbour detecting persons in adultery, took the *angóchha* (handkerchief) which the silversmith wore on his head and one of the silver rings which the woman wore on her wrist as tokens of the perpetration of the crime by the owners of the property—(*Badi:* 22nd December, 1853). The female prisoner pretended to work miraculous cures by aid of familiar spirits, and had attained the reputation of being possessed of this power by which she made considerable fraudulent gain. Hurmat, a girl of 20 years of age, who had long been afflicted by blindness, and was on that account unmarried, consulted her. She went with her mother and another woman, and made a large offering of valuable property to engage her aid, but she dismissed them with their gifts, saying:—"This must not be done in the presence of others, but if you come alone with trinkets and cash, your business will be done (meaning your blindness will be cured). *The spirits will put on your trinkets, will dance,* and *be glad,* and your eyes will recover sight." The women returned eight days after with two hundred rupees' worth of trinkets and eighty-six rupees in cash, and were never seen alive again. Their bodies were found with the mouths gagged in a neighbouring stream, and some of the property was recovered in the house of the prisoners. The Court believing suicide possible (!) and disbelieving the evidence, acquitted the prisoners—(*Mussammat Gulshán:* 2nd January, 1854). Two of the prisoners had used threatening language regarding the deceased, their uncle, by reason that the bullock of one of them died a few days before, and was supposed to have been bewitched by deceased. The prisoners met deceased and killed him with swords—(*Gumáni:* 3rd January, 1884). In the same case the fact of bathing very early in a tank on the morning following the murder was considered suspicious against the prisoner. The prisoner having learnt that a girl's mother was unwell, called and offered to give her some medicine if she would come with her. On reaching a well on the outskirts of the village, the prisoner pointed out some herbs on the edge of the well, but advised the girl to take of her necklace before touching them or their efficacy would be destroyed. The girl refused. Prisoner then took off the necklace and threw her into the well, whence she was rescued with difficulty—(*Mussammat Gendiyá:* 14th January, 1854).

The reports abound with cases of the most violent crimes committed for the most trivial motives or without any apparent motive.

The following are some instances. A sepoy of the 72nd Regiment at Bareli killed his comrade with a sword. The Judge remarked:—"Although the absence of all apparent motive for the murder and the demeanour of the prisoner seem to indicate insanity, I cannot, on the face of the medical evidence to the contrary, acquit the prisoner on the ground of insanity—(*Ramdin Singh:* 1st April, 1851). A man murders his mother without apparent motive—(*Jagwá:* 26th May, 1851). A woman murders her child because another woman would not give her sweetmeats—(*Mussammat Kokila:* 30th May, 1851). The carelessness of the assault is sufficiently accounted for by the prisoner's habits of life as a vagabond, beggar or Bairágí, a class who often assume a license to commit crimes of violence for the purpose of extorting alms from the community by means of intimidation—(*Girdhar:* 20th June, 1851). A woman kills a boy of four years because his father had some days before struck her son. The Sessions Judge said:—"The motive to which the murder is attributed is certainly a very insufficient one to actuate the prisoner to commit so very heinous a crime, but it is impossible to judge of motives or to what extent irritated feelings even for trivial causes may hurry into crime persons so ignorant and so little under moral or religious control as the prisoner." The Appellate Judge, Mr. Begbie, remarked that the insufficiency of the motive was not remarkable—(*Mussammat Khushalo:* 23rd July, 1851). A woman murders her child, aged three years, for no apparent motive except sudden impulse—(*Mussammat Nimiya:* 9th January, 1852). A woman murders the son of the man with whom she lived simply because he objected to her coarse baking—(*Mussammat Jasodi:* 22nd January, 1852). A man murders his wife because she lets his food fall and abuse followed—(*Bhijku:* 10th November, 1851). A man murders his wife because she did not prepare his food—(*Nawal:* 31st December, 1851). Prisoner jumped into a well with her child, aged one and a half years, on account of a verbal quarrel and mutual abuse about a debt of a few pice—(*Mussammat Raki:* 4th May, 1852). Prisoner confessed to killing his daughter because she had given him a slap and taken off his skull-cap—(*Chheda:* 11th June, 1852). Prisoner's goat had strayed to a spot near the house of deceased, where some grain belonging to her was stored for threshing. Her son, a boy of 15 years, seeing the prisoner, remonstrated with him, and abused him. The prisoner returned the abuse, and the mother coming out at the time, abused him. He drew his sword which he had in his hand, and in a sudden rage, with one blow on the neck, killed her—(*Dharmua:* 29th September, 1852). Prisoner murdering his companion because he refused to clean some dishes which they had been using—(*Dwárka Dás:* 17th February, 1853). Prisoner administers as cough medicine poison to four persons, one of whom died. There was no apparent motive. It was suggested that he committed the act through revenge, on account of a quarrel about a buffalo, but this was rejected by the Judge of the Nizámat Adálat—(*Jodha:* 3rd May, 1853). The husband of prisoner coming home, abused her for not having food ready. She jumped into a well with her infant child, which was drowned—(*Mussammat Gurabiniya:* 8th July, 1853). Deceased and other women were making their offerings at the shrine of Debi, when the prisoner rushed in with a drawn sword and killed deceased. He had been put under restraint by his relatives for his extravagant conduct, caused, as they say, by disordered intellect. His own statement does not indicate insanity before the murder, and his examination on the day on which the act was done shows exaspiration at the treatment to which he had been subjected, and an expressed resolve to commit some violence which might bring his relatives into disgrace, and free himself from their guardianship, but no madness. The Nizámat Adálat found that he was a responsible agent, capable of discriminating between right and wrong—(*Girdhári:* 20th July, 1853). Prisoner was asleep in his house with a daughter aged 9 years and an infant of 18 months. The infant woke and was restless and cried. He ordered the elder girl to get up and pacify it. Not obeying the order on the instant, the prisoner being seized with ungovernable rage, took up a hatchet lying near, and severed the neck of his daughter, fairly decapitating her at the second blow—(*Bhikári:* 3rd August, 1853).—*William Crooke: Etah.*

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AND

ORIENTAL JOURNAL,

AN ILLUSTRATED MAGAZINE,

PUBLISHED BI-MONTHLY

BY E. H. REVELL,

150, Madison St., Chicago, Ill., U. S. A.

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DIRECTED BY

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PUBLISHED MONTHLY.

Price, including postage, 16 shillings for a Vol. of 24 numbers from April 1884.

FOR SALE AT

LIBRAIRIE, EMILE LECHEVALIER,

39, Quai des Grands Augustins, Paris.

THE "ORIENTALIST,"

A MONTHLY JOURNAL OF

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PRINTED AT THE EDUCATIONAL PRESS, BYCULLA, BOMBAY.

Annual Subscription in advance, exclusive of Postage, Rs. 6, or 12s.

All communications to be addressed to the EDITOR, *Trincomalie Street, Kandy, Ceylon.*

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REGISTER No. 825.

No. 47]. AUGUST 1887. [Vol. IV.

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A MONTHLY PERIODICAL.

VOL. IV.] AUGUST, 1887. [NO. 47.

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Bengal, Bombay, Burma, Central Asia, Central India, Central Provinces, China, Garhwal, Himalayas, Japan, Johor, Kashmir, Kooh-Behar, Konkan, Madras, Malabar, Mandi, North-West Provinces, Oudh, Pahang, Panjab, Perak, Persia, Rajputana, Sindh, Singapore, Straits Settlements.

RELIGION.

692. Central India—Central Provinces—Sok Nag—Gond Worship.—As for the identity of the Nágas, or snake race, celebrated in poetry and legend as the great opponents of the Aryans and the Drávidians with the Gonds, I may notice a fact which is, I believe, not generally known, and which goes far to prove them to be one and the same people.

The Gonds of Central India, who once ruled the whole of that part of the country, are admitted by every one to be Drávidians, but I have not been able to find any mention of their worshipping snakes. They do, however, worship the snake periodically as the most sacred symbol of the earth as the great productive power; but the worship is kept strictly secret.

In the year 1867, when I was surveying and settling rents in the Gond country of Chattísghar, in the Central Provinces, the head *pujári*, or priest of the royal Gonds, spent a long time in my camp, and used to come and sit in my tent almost every day. Our most frequent subjects of conversation were Gond manners and customs, including their religious ceremonies. The information he gave me on these subjects was very much the same as that recorded by other inquirers; but one day, when he was sitting in my tent while I was writing, he suddenly, after a long silence, said—"*Sáhib*, I have told you a good deal about our ways, but there is one thing I want very much to tell you, only I ought not to do so as I am bound to secrecy." After a little hesitation of this sort, he told me all the details of the Gond sacrifices to Sók Nag, the great snake-god. This, which is the most sacred rite known to them, takes place only every seventh year, and only married and initiated Gonds take part in it. The wooden image of the god is put up under the sacred tree, and seven cocoanuts, seven pieces of betel-nut, and milk and flowers are offered to it, but no animals are slain. At the same time, for the uninitiated, a goat is offered to Rájaráo, one of the ordinary gods.

This solemn and secret worship strongly corroborates the evidence given by the recognition

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of the snake as the chief god of the race, in the name Nágpúr, or "City of the Snake," and other local names, and in that of Nágbansí, or "Sons of the Snake," the family name of the Rájás of Chutiá Nágpúr, chiefs of the Uránv tribe who have for many generations past married into the best Rájpút families.—*J. F. Hewett, in J. S. A.*

[Can any one say whether Sók Nág is Vásuki, the classical King of the Snakes and the Básak Nág of modern North India. —ED.].

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693. **Garhwal— Himalayas — Badrinath— Kidarnath—Object of Pilgrimage.**—Srínagar, in Garhwál, receives much of its importance from the influx of pilgrims, who, in the six months from March to September, especially in April and May, at the close of the Hardwár *mélá*, flock northward to the sacred shrines of Badrináth and Kidárnáth. It is estimated that from 5,000 to 10,000 people thus pass through the Srínagar *bázár* every year, while in the years when a *Kumbh Mélá* occurs the number is trebled or quadrupled. Twenty years ago the number was estimated at 50,000: doubtless this is diminishing every year, the natural result of schools and other similar influences. The opening of the railway to Hardwár has, of course, made these shrines more accessible; it may not be quite so meritorious, but the devout Hindú, with his ever-present and ever-comforting philosophy of *Kyá karen* (what can one do?) submits to the new order of things, and forsaking the policy of his great-great-grandfather, books through to Hardwár. No doubt he would be quite willing to have the "Iron Horse" push his way up the Ganges to Srínagar. It is noticeable that the majority of the pilgrims, perhaps three-fifths, are women: often one man will pilot a company of four women, half of whom are old. These are generally widows, and probably have undertaken the pilgrimage in fulfilment of a vow—no other motive would hold in their case, as they certainly do not desire length of days, and can hardly hope for riches.

The first company we met as we visited the rest-houses was from Cawnpore (Kánhpúr): it consisted of two men, four women, and a boy of ten years. One of the women was writing a letter, evidently in Hindí, giving a report doubtless of the twelve days' journey from Cawnpore to Srínagar. The boy, a bright-eyed lad, was suffering from an abcess in the foot: the wheel of an ox-cart had pressed against it a fortnight before, and the travel had done the rest. The foot was in danger, so we advised the father to take the boy to the hospital at once; but, with the usual prejudice against foreign institutions, he demurred, and the poor little fellow was doubtless taken on up the long valley, probably to be a cripple for life. Near by was a venerable pilgrim, hailing from Sindh, homeward bound. He had undertaken the pilgrimage, he said, on general principles, not for any special blessing. Others with whom we talked, men and women, were from various places scattered over India—Derá Dún, Bárábankí, Gayá, Patiálá, Rájpútáná, &c. One intelligent old woman had come from Nepál *viâ* Benares, where she had spent two years.

The hospitals erected here and there along the pilgrim route are a great boon to these weary travellers, even though the pilgrims keep away from them as long as possible. Many get so ill that their friends are obliged to put them in the hospital and go on, and hundreds of lives are thus saved every year.

Most of the pilgrims travel lightly. Starting from the plains in the hot weather they often leave their *razáis* (coverlets) at home. In these low latitudes the change is not so marked, but as they pass on to the land of snow and ice (at Kidárnáth snow a foot deep is to be seen in May), they suffer severely: many are seized with fever, and die along the road.

The Rev. Dr. Thorburn, who was stationed in Garhwál twenty years ago, and who gave much attention to the pilgrims, in speaking of the motives by which they are led to undertake the long journey, writes as follows:—"The popular idea that the pilgrims are goaded forward in their long and painful journeys by a pungent conviction of sin is a very great mistake. While in a general sense many will confess that they hope to obtain remission of their sins, none will set this forward as their chief object. Recovery from sickness, long life, good fortunes, the birth of a son, the fulfilment of a vow, or more frequently a vague idea of performing a work of great merit, are the reasons which usually seem to prompt them to undertake the pilgrimage."—*Pioneer.*

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694. **Himalayas — Mandi — Rain Gods—Punishing a God.**—In the State of Mandí, situated in the Panjáb Himálayas, two of the local deities, who are supposed to be responsible for the weather, were taken into custody a short time back, and their attendant Bráhman and *pujáris* threatened with all sorts of personal consequences in default of their producing a satisfactory rainfall.

In old days, not only were deities "run in" in times of scarcity, but the *pujáris* were put upon a diet, principally composed of red pepper, until rain fell.—*Delhí Gazette.*

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695. **Madras—Goddess of Fire—Worship of a living person.**—At Kalahasti a fire breaks out now and again, and the common belief is that it is the work of a demon. The latest fire was on the 19th May, when considerable property was damaged, and two men were burnt.

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Every year, in the hot season, a rustic woman of frightful looks and gestures, calling herself "Nirduli Ankama" is in the habit of visiting the town and exacting offerings of all sorts by cruel threats and curses. The superstitious and illiterate class of the population have made a deity of her, and implicitly obey all her commands.

On the afternoon of the 20th May, a number of people were observed to be hastening on in one and the same direction with flowers, cocoanuts, plantains, camphor and other articles of food, and on inquiry, they said that their Goddess of Fire and Fiery Diseases had blessed them with her advent, and that all who did not follow them would invoke her wrath, and that it was this goddess that sets fire to houses mysteriously.

At this crisis there appeared a police officer on the stage who arrested the deity and took her away to the police station.—*Madras Standard.*

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696. Bengal—Koch-Bihar—Hudum Deo—Tree worship—Naked Rites—Rain.—When I was in Rangpur (Eastern Bengal), some years ago, a curious worship of a god called Hudum Déó attracted my attention. My friend Ráy Ramani Mohan Chaudhurí of that district kindly gave me a note on the subject, of which the following is a translation :—

The word *údám* in the dialect of the lower classes of Rangpur means uncovered or naked. This word has been corrupted into *hudum*, and *Hudum* Déó means the Naked God or *Digambar*. (This derivation appears to me to be doubtful, but I know no better one.—G. A. G). There is no reference to him in the *Shástras*, and most probably the conception of this god and the conduct of his worship have been handed down by the Rájbansí and Kóch aborigines of Kóch-Bíhár and Rangpur. In ancient times the Rájbansís and Kóches were worshippers of Siva (or rather of some aboriginal blood-thirsty god.—G. A. G.), and used to resort to him for the fulfilment of all their wishes both in this and in the next world. From this it may be supposed that their women named Digambar Siva, Hudum Déó, or the Naked God. The Rájbansís, Kóches and other tribes inferior to them, such as Háris, Dóms, &c., worship this god. None of the immigrant castes, such as Bráhmans, Kayasthas, &c., worship him.

In times of drought he is worshipped for the sake of rain. Young women, of the low castes above mentioned, assemble in parties of 10, 12, or more, singing songs (not obscene) from village to village, before ladies in the inner apartments of householders, and ask for *mángan* or alms for the worship of Hudum Déó. Thereupon the ladies, according to their means, give paddy, rice, and pice. *Kauris* used to be given in days gone by. This sort of begging goes on for three, five, or seven days, and the receipts are expended in the purchase of *múlá* (radish), *murí* (fried rice), betel leaves, nuts, &c. With these articles they go at night to some lonely field unfrequented by men, and there set up a plantain tree as the image of Hudum Déó. Near the tree is placed a *ghara*, or earthen jar, which they worship with these offerings, the worship consisting in singing very obscene songs, and dancing naked before it. They also embrace the plantain tree. The object of worshipping the god in this manner is that he himself being naked and extremely repulsive, and being pleased at the sound of obscene songs and the sight of women dancing naked, will bestow on them the wished-for rain.

For the last thirty years there has been a gradual disappearance of this cult in Rangpur, but it is still common in the northern parts of Kóch-Bíhár.—*G. A. Grierson : Gayá.*

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697. Madras—Tinnevelly — Malabar—Offerings—Cocoanuts.—It is usual all through India for a cocoanut, taken for presentation to a god, whether to be broken before him in his sacred presence or to be presented whole, to contain on the top a tuft of fibre, called usually its fore-lock. But in Tinnevelly and Malabar there is a different custom, and these cocoanuts without this tuft only are offered to a god. Even when a devotee from another part of India presents a cocoanut with the tuft on, according to the custom of his home, the Tinnevelly or Malabar priest will remove the tuft before offering the cocoanut, and when questioned as to the reason, he will say that as the priests have fore-locks it is a disgrace to them to allow cocoanuts also to have fore-locks! As a rule, priests in both Tinnevelly and Malabar have fore-locks.—*S. M. Natesa Sastri : Madras.*

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698. Salono or Rakshabandhan Festival.—The 3rd August, 1887, was the full moon of Sávan. It was observed as a general holiday here. There was a great sale for some days before of the red and yellow strings known as *rákhi*, which every pious Hindú thinks it proper to tie on the wrists of his family as an amulet. *Salono* seems to be derived from Sanskrit *shrávani*—the Hindi *sávan*. In the afternoon the women paraded in crowds to each of the neighbouring sacred shrines, carrying in their hands fragments of earthen vessels containing a little earth and some young sprouting barley (known as *jayi*). This is sown at the commencement of the rains and has grown a couple of inches in height by the time of the Salono festival. This barley is taken about in procession, and in the evening the women tear off some of the shoots and put them in the turbans of their male relations. This is supposed to bring good

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luck, and is probably emblematical of the progress of the growing autumnal crop. If so, the Salono would be to the *kharíf* harvest what the Holí is to the *rabi*, both festivals being observed as occasions for rejoicing.—*W. Crooke : Etah.*

SOCIAL CUSTOMS.

699. **Oudh—Bengal—Pitarpakh—Tarpan—A domestic fast.**—See Vol. IV, note 328.

The Pitarpákh ceremony of Oudh is similar in its main bearing to the Tarpan rite of Bengal. The word *tarpan* radically means satisfaction, *i. e.*, satisfaction of the dead. It is observed by the Bráhmans, the Vaidyas (a caste owing its existence to an illegal connection between a Bráhman male and Vaisaya female), and the Káyasthas, whose fathers are dead.

It is held for a period of fifteen days during the dark fortnight in the month of Asvina (September), and ends on the day of *amávasyá*, or new moon on which the important Hindú festival of Mahálaya comes off. It is performed early in the morning every day. A libation of water, mixed with *til* (sesamum) and *tulsi* leaves, is poured out for the satisfaction of the dead after reciting some *mantras*.—*R. M. Chakravarti : Gayá.*

700. **Madras—Choice of a wife—Marriage custom—Orthodox Hindus.**—Concluded from Vol. IV, note 528.

(10) *Vedhákúta.*

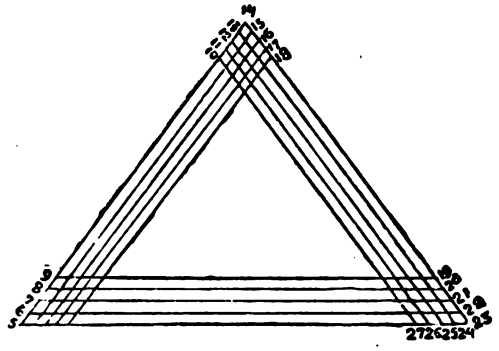
The prognostication here is based on the *vedhá* triangle, at each angle of which are stationed the asterisms Asvini, Magha, and Múla, each being opposed by the other. Four parallel lines are then drawn to each side of this triangle on the inside, and at the end of each is placed an asterism, which oppose each other.

They are all grouped about each of the three principal asterisms abovementioned, according to the following table :—

1. Satabhisha.	10. Ardra.	19. Sváti.
2. Púrvábhadrá.	11. Punarvasu.	20. Visákha.
3. Uttaárbhadrá.	12. Púshya.	21. Anurádha.
4. Revatí.	13. Aslesha.	22. Jyeshtha.
5. ASVINI.	14. MAGHA.	23. MULA.
6. Bharani.	15. Purba.	24. Púrvashádha.
7. Krittika.	16. Uttara.	25. Uttarashádha.
8. Rohini.	17. Hasta.	26. Srávana.
9. Mrigsasira.	18. Chittara.	27. Dhanishtha.

In this *kúta* the strong overwhelming opposition is that of the principal asterisms, in which case the marriage should not take place. In the other cases it is unlucky; *e. g.*, a boy born under Asvini may not marry a girl born under Magha or Múla ; and it is unlucky for a boy born under Mrigsasira or Aslesha to marry a girl born under Sváti or Púrvashádha.

The following is the figure of this *kúta.*



(11) *Varnakúta.*

The diagram for this *kúta* is :—

BRÁHMA.	KSHATRIYA.	VAISYA.	SÚDRA.
Mína.	Simha.	Mésha.	Vrishabha.
Vrichchhika.	Dhanus.	Mithuna.	Makara.
Kutaka.	Tulá.	Kumbha.	Kanyá.

The 12 *rásis* are thus arranged in castes, and there is agreement or not according as the "castes" agree or not.

Varna-sreshtá varna-hina
Viváham naiva kárayét :
Yadi kuryát tu móhéna
Sadyó bhartá vinasyati.

Let a girl who is superior in the caste of her *rási* never marry a boy of a lower caste *rási*. If she does so in ignorance, her husband will at once die. It is the girl's *rási* that is important in this *kúta*. She may marry a boy of superior or equal "caste" *rási*, but not of inferior. The best marriage is when the *rásis* are of equal caste.

(12) *Nádikúta.*

This is very important, and marriages are often set aside owing to want of agreement under it.

The asterisms are divided into three *nádis :* a central (*madhya*) and two side (*pársva*) *nádis*. The girl and boy must be born under the same *nádi; i.e.*, a boy cannot marry a girl except they be both born under the Madhyanádi, and under the same Pársvanádí :—

The table is as follows :—

PARSVANADI.	MADHYANADI.	PARSVANADI.
Asvini.	Bharani.	Krittika.
Ardra.	Mrigsasira,	Rohini.
Punarvasu.	Pushya.	Aslesha.
Uttara.	Purba.	Magha.
Hasta.	Chittara.	Sváti.
Jyeshtha.	Anuradha.	Visákha.
Múla.	Purvashádha.	Uttarashádha.
Satabhisha.	Dhanishta.	Srávana.
Purvabhadra.	Uttarabhadra.	Revati.

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All this, of course, is extra to the primary rule that the parties to the marriage must be of different *gotras* and of the same caste: and except in Kanara, no marriage with a maternal uncle's child is allowed to a Dravidian Bráhman boy or a girl.

In addition to all that has been written the Tamíl Bráhmans have yet another rule called Kujadoshanadi. According to this the *kuja* of the boy and girl must be both in the 2nd, 12th, 4th or 8th asterisms, or in other two asterisms. The point here is, that if a boy be born under the 2nd, 12th, 4th or 8th asterisms, and the girl be born under any other they cannot marry, but a boy born under the 1st, might marry a girl born under the 3rd, and so on.

This custom applies to the South Indian Bráhman, and the orthodox Hindús also copy them. Others pay no attention to it.—*S. M. Natesa Sastri: Madras.*

701. **Japan—Fire Rafts.**—At Namerikawa I engaged a junk for Nügata, which lies about 120 miles further north. We started at night, because, as the captain said, we should not catch the breeze from the mountains during the day. When I went on board I had occasion to witness a very strange spectacle. Far out in the open sea I saw a huge fire. Red and yellow flames rose from the surface of the water. At intervals the sound of voices travelled shorewards, and as I stood, too intent on what I was witnessing to ask for an explanation, the riddle appeared to develop itself into a perfect miracle. Shrieks, yells, and fragments of wild songs were distinguishable; the flames drew nearer and nearer, and I could make out amongst them human figures which rose from the waves for a moment or so, but only to dive back into the waters again. It was like a dance of devils. But the flames gradually lost their brightness, and finally died away with the songs and cries of the demons until nothing gleamed through the darkness of the night save the lights of the lanterns on shore and the stars in the sky, and nothing was heard but the slow movements of the waves and the exclamations of the boatmen. Then a huge mass propelled by numerous fins, like a swimming myriapod, approached the shore. When this miraculous sea-monster touched land I went to view it, and found it to be a large raft moved by a crowd of swimming boys. These were the dancing devils who had taken the raft, heaped up with straw, wood, and the like combustibles, out to sea, in order to amuse themselves in a kind of sham-fight by the fire-light. Those who succeeded in mounting into the raft strove to prevent the rest from getting into it, but were at the same time assailed by their comrades, who sought to pull them back into the water.—*E. Naumann, in J. R. G. S.*

[What is the meaning of this curious custom?—ED.]

GAMES AND AMUSEMENTS.

702. **Bengal—Lukochuri—Catch thief.**—The English game of "hide-and-seek" corresponds closely to the Bengali game Lukochuri, *i.e.*, hiding from a thief. It is played among a number of boys, one of whom is elected king. His privilege is to pronounce at his pleasure one of the players to be thief. The wish of the king being signified, the thief is blindfolded and kept in the same state for a few minutes, during which time the rest of the players run away in different directions, and hide themselves in different places. The veil is then removed ftom the face of the thief, whose task then is to find out one of those who have hidden themselves. If successful, he is to present the detected boy before the king, who will declare him to be thief, and he will then be blindfolded. The game goes on thus for hours together.—*R. M. Chakravarti: Gayá.*

703. **Bengal—Blindman's buff—Kana machi—Blind fly.**—Compare Vol. IV, note 331. Blindman's buff exists in Bengal under the name of *kánámáchi*, *i. e.*, blind fly. It is played among a number of boys, one of whom is blindfolded. The boy to be blindfolded first is selected generally by lot. The blindfolded boy is to catch hold of any one of the other players who sit round, and after feeling him over, he is to declare who he is. If he is able to recognise the boy caught hold of, the detected boy will then be blindfolded.—*R. M. Chakravarti: Gayá.*

FOLKLORE.

704. **Madras—Pregnancy—Defective children—Eclipses.**—See Vol. IV, note 327. I have to say that in the whole of Southern India, a woman during all her pregnancy (be it first or otherwise) is never allowed to leave her room and come out when any eclipse, solar or lunar, takes place till it is over. If she were to come out she would give birth to a child with defective limbs or parts, such as a lame leg, a blind eye, and so on. Many a mother of such children accounts for it by having disobeyed the orders of her elders not to leave her room when the sun or moon was eclipsed on such and such an occasion. Eclipse makes these luminaries defective, and the sight of them under such conditions makes children in the womb to become defective. —*S. M. Natesa Sastri: Madras.*

705. **Madras—The Ketaki flower—Legend.**—No man may wear the *kétaki* flower, because when Mahésvara, the great god, was in

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his Visvárúpa form, pervading the whole universe, it revealed his head to Vishnú, who was searching for it. So he cursed it, that no man should ever wear it. However, Párvatí so liked its scent that she begged to be allowed to wear it, and her lord to permit all women to do the same. For this reason in Madras (and in all India) the *kétaki* is used to adorn the image of Párvatí, but never of Siva in Saiva temple. Its pollen, however, is mixed with the holy ashes much used in the ornaments worn on the male forehead.—*S. M. Natesa Sastri: Madras.*

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706. **Madras—Southern aspect unlucky—Omens—Crows eating pindas.**—See Vol. IV, note 334. At the annual *srâddha* ceremony the performer offers a *pinda*, and places it in the courtyard of the house, and then makes a peculiar cry. This fetches up the crows of the neighbourhood, and then all the elderly ladies of the household hide themselves and watch the crow that picks up the *pinda* and eats it. If it face the south in the act it is most unlucky, and there will be another death before the next *srâddha*, and great uneasiness is felt. The east and west aspects indicate a marriage and prosperity, and the north a pilgrimage.—*S. M. Natesa Sastri: Madras.*

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707. **Madras—Popular ideas of the origin of common objects.**—India-rubber is supposed to be manufactured from the testicles of camels; English soap from horses' carrion; *sagu* rice from the ribs of hares; and asafœtida from buffaloe's skins, and sometimes from dog's skins.—*S. M. Natesa Sastri: Madras.*

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708. **Madras—Scented flowers.**—See Vol. IV, note 352. It is also the opinion among the Southern Hindús here that children and women wearing scented flowers must not go out of the houses, as fairies delight in sweet scents, and are likely to draw them away. Many a woman is supposed to have attracted a devil to her, and been possessed by wearing scented flowers.—*S. M. Natesa Sastri: Madras.*

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709. **Madras—Urine—Cure for snake-bite and scorpion sting.**—See Vol. IV, note 343. I have heard it said that the urine of the person bitten by a snake is the best antidote for the poison. It is said that the kidneys cease their secretion three or four minutes after snake-bite when the poison is circulating in the blood. So the person bitten by a snake should at once pass water, and if he will drink it off, the evil effects of the poison will pass away, and recovery will be instantaneous. Many *faqírs* with whom I have conversed have recommended this medicine, and I have communicated it to several people, though I have not been able to verify it in any case. There is this much reason in the idea that urine contains ammonia, which is an antidote to snake-poison. Rubbing urine in a case of scorpion-sting is very effective. I have tried it in three or four cases.—*S. M. Natesa Sastri: Madras.*

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710. **Singapore—Folk-medicine—The properties of Senna.**—As an example of the present state of medical science among the Malays, the following translation of instructions for the use of a well-known drug may be of interest. It will be seen that it cures as many diseases as some of the patent pills of modern advertisements. The mention of grapes, dates, and pomegranate, as ingredients may show that the Malay prescription is itself a translation from Indian or Arabic sources :—

"This is designed to explain the virtues of the senna of Mecca (*daun sana Makki*), which is famous among all doctors of great experience.

First.—Take some senna leaves with their stalks and bark, pound the whole up fine, and then weigh out a quantity as heavy as three java *duits*. Let this be mixed with honey. If this is swallowed, its properties are to cause all diseases of the chest to disappear.

Second.—Mix the senna leaves with moist sugar. If this is taken internally the effect is to expel cold from the body and to give strength to the organs.

Third.—Mix the senna leaves with sugarcandy. This gives strength to the bones.

Fourth.—Mix the senna leaves with clarified butter and moist sugar. If this is taken for three days, it will rid the body of all bad humours and give health.

Fifth.—Mix the senna leaves with fresh butter to which no salt has yet been added. The properties of this mixture are to cure headaches, and to cleanse the brain, and to remove any bad taste in the mouth.

Sixth.—Mix the senna leaves with curd. This mixture operates as an antidote to poison, and prevents evil consequence from it.

Seventh.—If senna be taken with goat's milk it will cause an accession of strength, though complete weakness existed just before.

Eighth.—If senna be taken with dates, every thing offensive is removed from the mouth, and the body is made healthy, and a good appetite is created.

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Ninth.—If senna be taken with pomegranate the body becomes strong, and though the patient may be old, nevertheless there is an addition of strength, and the organs of the chest are cleansed, and the appetite is stimulated.

Tenth.—If senna be taken with grapes it gives light to the eyes which were dim. This is proved by experience.

Eleventh.—If senna be drunk with vinegar it cures fever accompanied by shivering and trembling of the bones, and expels all mischief from the stomach, and cleanses the organs of the chest.

Twelfth.—If senna leaves be taken with orange juice all internal heat is removed, and a man who was before quite thin, will speedily grow fat.

Thirteenth.—If senna is drunk with dew, the eyes become bright and clear.

Fourteenth.—If senna is taken in water in which pomegranate peel has been boiled it cures dysentery.

Fifteenth.—If senna is boiled with cocoanut water and taken internally it will cure diabetes and gravel, by the will of God ever to be praised and Most High.

Thus the properties of the senna of Mecca are concluded under fifteen headings.—*W. E. Maxwell: Singapore.*

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711. **Kashmir—Folk Medicine—Ear-ache.**—(*a*). Hindu prescription.—A few drops of milk from the mother of a little girl let fall into the ear will at once give relief.

(*b*). Sikh prescription.—A few drops of the juice of the *sukhdarsan* (*Crinum Asiaticum* and *Zeylanicum*).—*J. Hinton Knowles: Srínagar.*

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712. **Kashmir—Metamorphosis of human beings into stones—Monolittes—Stone circles.**—Several large stones (generally conical) called in Kashmírí *dumuts*, are to be seen in the Kashmír Valley. The people think them to be as old as the Pándavas, and believe they are the petrified bodies of wicked men, on whom some good folk in olden times cursed because they were troubled by them. Near Harí Parbat, a hill in Srínagar, are five or six of these stones which the people declare were formerly *chatái-furósh* (sellers of matting), whom Lakshmí, the goddess, cursed because they would not sell their matting cheap. There is one also at Zewan, in the Wular *pargana*—the petrified body of a *gúr* (cowherd); and there is another in the Dal Lake, near Srínagar; while near Shupiyan there are a lot of them in a circle, which are said to be the metamorphoses of a wedding party.

In Kashmírí folktales, too, the idea constantly crops up. Some princes cannot explain a certain strange occurrence, and are transformed into pillers of stone by a *jogí*. Some princes start in quest of a wonderful bird that is to be found in a certain wonderful tree, but as they draw near the mountain on which the tree grows, they are frightened by terrible noises, &c., and turning back are changed into stones, and so others—*cf. en passant Old Deccan Days*, pp. 10-75; also *Vanaparva*, the third book of the *Mahábhárata*, where Damayantí is said to have cursed a hunter who was at once changed into a stone; also a Greek story of *Das schloss des Helios* (*Schmidt's Griechische Maerchen Sagen und Volkslieder*, p. 106); and the tale of "The two Brothers" in Grimm's *Household Stories*, p. 204.—*J. Hinton Knowles: Srínagar.*

[This is an interesting note. In Kashmír, at any rate, this idea of metamorphosis into stone would appear to be a popular attempt to account for the existence of remarkable and unexplained monolithes. The existence of a stone circle at Shupiyan is an especially interesting fact, and a detailed account of it by Mr. Knowles or any other person, who will be so good as to "observe" it, will be most welcome in these columns. Perhaps some of our numerous metamorphosis folktales are to be explained as folk attempts at explaining the existence of monolithes in other parts of the world.—ED.]

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713. **Bihar—Throwing lukaris—Passing on evil.**—This occurrence happened on the night of the Phaguá festival. The people usually get drunk. It seems they prepare a pile of timber, cow-dung, &c., and burn it. This is called the *akhjá*. They also make torches called *lukárí*, and light them when the *akhjá* is about to burn out. These they throw over the boundary of the next village.

Now I am told the people consider these torches in the light of dead bodies, and the villagers into whose boundaries they are thrown oppose the process and fights ensue. Such was the cause of the present dispute. The complainant and his son went to the boundary of their village to throw the *lukáris* and were opposed. A fight ensued, and the complainant was beaten, and had his arm fractured." Extract from the report of a police inspector in the Gayá District.—*G. A. Grierson: Gayá.*

[No doubt the custom rises out of the idea of "passing on" evil or disease, and is connected with that of "passing on" cholera, small-pox, cattle disease, and so on, which gives rise to disputes elsewhere in India.—ED.]

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714. **Bengal—Origin of Eclipses—Legend.**—The *dévas* churned the ocean from which they obtained *amrita* or nectar, and the *asuras* took it away from them forcibly. The loss of the nectar was considered by the gods to be a very great evil; for the drinking of it would make the *asuras*, with whom they had long

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been fighting, immortal. They were at a loss to devise any plan by means of which they could get over the danger. They then went to Vishnu in a body, and asked his advice on the matter. He instantly turned himself into a beautiful woman called Mohiní and went to the *asuras*, who had not as yet drunk up the nectar. The beauty of the woman soon captivated the hearts of the *asuras*, who asked her what she wanted. She told them that she had come only to please them, and would gladly carry out what they might desire her to do, provided they would first accede to a request of hers. The *asuras* then told her they would gladly comply with any request she might make. Being thus assured, the woman said that she would be highly pleased if they would allow her to distribute the nectar among themselves. The *asuras*, maddened by strong passion, did not at all see the evil motive which was at the bottom of the proposal. They therefore complied without scruple. The woman then requested them to go to the adjacent pond and bathe themselves therein. No sooner had they gone, leaving the nectar with Mohiní, than she fled away with it.

The nectar, thus restored, was then distributed among the gods; but two demons named Ráhu and Kétu, assuming divine forms, crept in among the gods, and got two shares of it. They instantly poured it into their mouths, but before they could swallow it, their wickedness was detected by the Sun and the Moon, who immediately warned Vishnu of this impending danger, and the *chakra*, *i.e.*, a weapon of Vishnu, very soon did away with the demons.

They were, however, shortly afterwards restored to life, and became thenceforth the sworn enemies of the Sun and the Moon. They also took an oath at the time that they would some day or other wreak vengeance upon their foes. The solar and lunar eclipses are therefore popularly believed to be attempts on the part of Ráhu and Kétu to devour their enemies.

Hindús will never eat as long as any solar or lunar eclipse lasts, and will bathe after either orb is released from eclipse. After an eclipse they will also change their cooking utensils, and for seven days will not start on a journey.—*R. M. Chakravarti: Gayá.*

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715. **Himalayas—Beans and Wheat**—"Will you marry me?" asked the bean of the wheat. "Impertinent question," replied the wheat. "How could I stoop to you?" The bean dashed his head against a wall and its brains came out, making the white seam one still sees on its seeds: then the wheat relented, and stabbed herself in despair, and that is why the wheat has a cut down the middle!—*G. H. R.: Lucknow.*

716. **N.-W. Provinces—The recoil of sin.**—One of the Rishis at one time thus apostrophized the Ganges:—"O Ganges, how polluted thy waters are, wherein the sins of a nation are cast." "Not so," said the Ganges, "I do not retain the sins but make them over to the sea."

Then the Rishi went to the sea. "How full of impurity art thou, O Sea, for to thee the Ganges bears the evil-doings of a people." "Say not so. The clouds carry them away from me," said the sea. "There is no impurity left in me."

The Rishi looked up to the clouds. "Ye are laden with uncleanness, O ye clouds, inasmuch as ye bear away the iniquities of a nation from the sea. "Nay, nay," laughed the clouds, "for we rain them back on the heads of the evil-doers themselves.—*G. H. R.: Lucknow.*

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717. **North-Western Provinces—Himalayas—Naini Tal—A folk etymology.**—When Párbatí, the wife of Mahádevá, died, the gods agreed to carry her body over hill and plain to the shores of the ocean to cremate. One of her eyes, however, dropped out among the mountains and turned into the beautiful lake now known as Naini Tal, or the Eye Lake.—*G. H. R.: Lucknow.*

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718. **Oudh—The woodpecker.**—The woodpecker was a king at a former birth, and still retains his "crested head."—*G. H. R.: Lucknow.*

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719. **Himalayas—Insulting a goddess—An oracle.**—Once upon a time, two boys, the one a Hindú and the other a Muhammadan, were playing by a Hindú temple. The Muhammadan in derision threw stones at the sacred place, and forced the Hindú to join him. The latter, however, directed his missiles against a bush hard by. The next day he fell dangerously ill, and an oracle declared that the goddess he had insulted had determined to punish him. "But," he pleaded, "I threw my stones at the bush, not at your temple."

"Did not you know that for fear of the Muhammadan boy I had run away into the bush?" said the unappeased goddess!—*G. H. R.: Lucknow.*

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720. **Himalayas—The Sand-piper.**—The titíri (sand-piper) sleeps on its back with its legs up in the air to catch the sky should it drop. "For," it says, "one cannot depend on the dark canopy overhead. It may fall at any moment."—*G. H. R.: Lucknow.*

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721. **Oudh—The beggar's daughter—Folk-tale.**—A king fell in love with a beggar's daughter and married her. He surrounded her with all

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the luxuries his extravagant brain could think of; yet she pined, and her beauty began to fade. He consulted the court physicians, who, knowing the cause, wisely counselled him to let her have her wish and not his.

She requested a room be made with as many niches as the walls would allow. This done, she took up her abode there. Said one of the courtiers to the king:—"Will your majesty obtain a view of what happens within, without being observed?"

The king did so, and saw the new-made queen lay morsels of food in the niches; then, standing before each in the attitude of a medicant, said:—"Lady Niche, bestow a morsel that I may eat it," he heard her implore. Her health and beauty returned within a fortnight. But the king had received his lesson.—*G. H. R.: Lucknow.*

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722. **Spell for disease in men and animals.**—*Bismi'lláhi'r rahmáni'r rahím—Moh chakt bávari gal mutíyan ká hár—Lanká sá kot Samundar sí khái: Jahán teré Muhamdá bír ki duhái. Kaun bír ágé chalé? Sultáni bír chalé. Durini bír chalé. Ládar Sháh bír chalé; Bahádur Sháh bír chalé. Mutthí chalo; nahín chalé to Hajrat Sulaimán ki duhái. Shabd sánchá chalo. Mantra Ishvari báchá.* This is only interesting for the names of the saints or heroes invoked. I give it as I took it down from the dictation of a village *syána* or exorcisor, and I may have made mistakes. Of course the "Fort of Lanka," "the moat like the ocean," and "King Solomon" are stock phrases. "*Muhamda bír*" is, I suppose, Muhammad himself, and *Ládar Sháh*, Nadir Sháh. But who is "*Sultáni bír*," "*Durini bír*," "*Bahádur Sháh*," and "*Mutthí*"? From another similar spell we have the names of "*Tugniyán bír*," "*Ugniyán bír*," "*Bhasmant bír*," "*Kudav bír*," "*Káya bír*." "*Masan*" or the "graveyard demon" is noted in another with the epithets *Múgiya píliya, dholiya* and *káliya*. To what do these refer? These spells present a curious mixture. After the various *Masáns* we have "*Hajrat Imám Husen*" and *Bíbi Fátima!* Who again is "*Hajrat Kansalla bír*," who is invoked in another spell known as "*Bíron ká Zanjíra*" or the "chain of heroes"?—*W. Crooke: Etah.*

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723. **Names of Mountains.**—The word Himáchal is derived from two Sanskrit word *hima* (snow) and *achala* (mountain), meaning "snowy mountain" or "snowy range." The plains men speak of the *Simla pahár*, the *Mansúri pahár*, and sometimes of the snowy range as the *barf pahár* or "ice mountain." The people south of the Himálaya in Nepál call all snowy mountains *langar*, by which they mean the highest points. They call the peaks that have no snow *banjáng*, and the low ground under the said *banjáng* they call *phedi*. The term *Himálaya* is not used by uneducated people, who only talk of the snowy mountains as "barfáni langar."—*E. T. Atkinson: Himalayan Gazetteer, Vol. I*, 16.

TRIBES AND CASTES.

724. **Panjab—The Chuhras—Lal Beg.**—As far as I can learn, the religious ideas of the Chúhrás of the Panjáb are of the simplest. They believe in God, and in a future life with rewards and punishments. Their great Gurú is called sometimes Lál Bég, sometimes Bálmík, sometimes Bálá Sháh, probably indicating one and the same person, a Hindú teacher of the time of the Mughals, who is said to have humbled himself so far as to become the religious leader of this despised tribe, and is therefore regarded by them with reverence and gratitude; not that they can tell one, however, anything about his teachings. The only way in which they follow him appears to be by erecting mud mounds, generally of very simple structure, but sometimes terraced, on which is planted a bamboo with a coloured rag attached by way of a flag. Here they burn *chirághs* (little earthen saucers with a lip at one end, filled with oil, and with a wick hanging out over the lip), and prostrate themselves while they ask for temporal favours at the hand of their Gurú. The bamboo and rag are almost always very short, unlike that which *faqírs* put up; the reason being, I presume, that the higher castes would not allow the degraded Chúhrá to manifest too prominent a symbol of his faith. For the rest, Chúhrás are very much under the influence of Hindú or Muhammadan religious ideas, according to the religion of the masters whom they serve. In the western parts of the Panjáb a number of them have been allowed by the Muhammadans to join their faith *en masse*, and these go by the name of Musallis (little Muslims), but such are comparatively rare in the centre of the Panjáb. Here and there a Chúhrá observes the Ramazán fast and the time of prayer in the hopes of reception as a Muslim. If successful, he is admitted on condition of renouncing scavenging and the eating of carrion. The Chúhrás, like other tribes, have their own *faqirs*, who adopt sometimes the Hindú style, sometimes the Muhammadan.

They are in a state of utmost ignorance, and often great degradation. The marriage tie is very loose; "incompatibility of temperament" is solved by the execution of an informal "bill of divorcement," after which either party can

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remarry at pleasure. They also practice, like many other castes, a kind of levirate marriage of the deceased brother's wife called *karéwá*, in which the surviving brother "spreads his skirt" over the widow, and so redeems her inheritance. Marriage is sometimes performed after the Muhammadan fashion by the village *mulla;* sometimes in the Hindú fashion by circling the sacred fire four times.

It is very rare to find any one who can read; where such a person occurs, it is usually the Gurmukhí character that he is acquainted with. I have never seen a Chúhrá who could read Persian, except after being taught at some mission school. As one of them said to me a day or two ago :—"Our life is wordly: we eat and drink our morsel, we do our scavenging, we serve the cultivators; now and then the constable comes with a stick and drives us off to *bégár* (forced labour), and when we get away we rest; and so our life passes."

It would be a mistake, however, to suppose either that the Chúhrás are nothing but a tribe of scavengers, or that their life is a mere burden. Those who live by sanitation are only in the cities, for, as any one acquainted with India knows, sanitation in the villages is left to the unaided efforts of earth, air, and water, and the only office of that nature which the Chúhrá has to perform is to carry off the carcasses of dead animals to the pit outside the village, where their "bones lie scattered as when one breaketh and heweth wood upon the earth." Here they take off the skin as their perquisite, and, *nefandum dictu*, as much of the flesh as they can eat, while the rest is left to the village dogs. Of late, however, the price of leather has risen so much that the cultivators are beginning to deprive the Chúhrás of their valuable perquisite. But the game is not all on one side, as the Chúhrás can refuse to remove the carcasses, and the higher castes dare not, for the life of them, touch them with a finger.

But the main work of the village Chúhrá is that of agricultural labourer. He is the villein of the soil, who does the hardest work for the yeoman landholder, and gets his share of the harvest and his dues at weddings and other festivals. He may handle the corn and the sugarcane without detriment to it, but woe to the villager who should eat the bread or the sugar that a Chúhrá's hands have touched. In addition to this, some are leather traders, others do day-labour for potters and in various capacities.

In towns, too, the scavenging Chúhrás, besides, doing work in the way of public sanitation, have a hereditary right to the service of certain houses, at each of which, after doing their daily task, they receive one or more *chapátís* (flaps of bread). The hereditary right (*birt*) that I have spoken of is often very valuable, as there are various dues given at marriages, births, &c.. and I am credibly informed that Chúhrás in Batálá sometimes sell this right for as much as 300 to 400 rupees.

No village or town is complete without its *tatti* (enclosure) or *pindórá* (little village), *i.e.*, its group of huts belonging to the Chúhrá community, who thus occupy a recognized place in the social system, and are by no means without the power of self-defence or opportunities for rejoicing.—*H. U. Weitbrecht, in the "Church Missionary Intelligencer."*

725. **Bombay—Katkaris.**—The katkárís, or the makers of *kat* (catechu) to be found over the whole of Konkan, are the poorest and least hopeful of the low tribes of that part of India—drunken, given to thieving, and unwilling to work.

In 1818 they were mentioned as "the most degraded." They then gained a scanty living by tilling forest glades and by hunting, but their chief support was plunder. They lived in small cabins in the heart of the forests, and were not only wretched themselves, but kept the villagers in a state of alarm.

In 1825, according to Bishop Heber, they were charcoal-burners, but so wild and scared that they would have no direct dealings with the people of the plains. They brought head-loads of charcoal to particular spots, whence it was carried away by the villagers, who left in its place a customary payment of rice, clothing, and iron tools.

Eleven years later Major Mackintosh described them as great thieves, stealing corn from fields and farm-yards, committing robberies in the villages at night, and plundering lonely travellers during the day. Their circumstances were often desperate. "Such was their craving for drink that, if one passed a liquor-shop without either money or grain, he would most likely pawn the only rag on his body and go home naked."

Dr. Wilson, too, said they were the most degraded natives he had ever seen. Their dwellings were miserable beyond belief, and they often fed on the most loathsome food. They were depraved as well as debased. Their women and children were gaunt and half-famished.—*Pioneer.*

LANGUAGE.

726. **Burma — Corruption of English — Temple—Tanpin—Tanbin.**—I find my name in the many notices I have to issue in Burmese, thus signed in the vernacular;—Á Sí Tánpin; that

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being as near as a Burman can get! The *Sí* might in some mouths be *Tsí*, and by ordinary Burman phonetics *Tánpin* would be pronounced Támbin.

Considerable light on Burman ideas of phonetics could be thrown by a collection of the proper names of English officials as ordinarily written and pronounced by Burmans.

Something of value could also be procured similarly in all parts of India.—*R. C. Temple: Mandalay.*

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727. **Burma — Corruptions of English — Endya Endrya — India.**—*Endyá* and *Endryá* are avowedly from the English word India, and both in common use. The ordinary Burman has no word for India at all. The *Endryá* has come about from an attempt to give it the appearance of Páli origin on paper; *i. e.*, *r* is pronounced *y* in ordinary Burman, and is frequent in Páli words. They spell "India" as "Indra," and pronounce as above; the first according to their real phonetics, the second according to fanciful ones.—*R. C. Temple: Mandalay.*

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728. **Persia—A derivation—Quli—Ghulam —And words for slave.**—The word قلي Qulí is frequently used for the formation of personal names in combination with the names of God, the prophets, the imáms and kings; for instance, we have Allah-Qulí, Muhammad-Qulí, 'Alí, Rezá, 'Abbás, Tahmásp-Qulí, &c., meaning the slave of God, of 'Alí, &c. Qulí, also Qúlí, but pronounced short, is derived from Turkish *qul* or *qúl*, black, and means therefore literally a black man, a negro. In the same way the Persian *sengí*, black man, and also used for a slave, is derived from *seng*, black (also the rust of iron), hence *sengibár*, Zanzibar, the country of the negroes. *Qulí* is used for white and black slaves alike; *sengí* can only be applied to a black slave.

The derivation of Qulí from *qul*, black, is the generally accepted one. It is, however, interesting to note the connection of the word *qulí* with the root *qul*, the ear, hearing, pointed out by Vambery in his *Etymological Vocabulary of Turko-Tátár Languages*. From the root *qul* are derived the modern Turkish, the Jaghatai and Altai *quláq*, and the Uigurí *qulqáq*, the ear (*cf.* Russian *kolos*); and considering that the German word *hörige*, a bondman, is connected with *bhr* and *hören*, ear and to hear, as well as the Slavonic *sluga*, a servant, with *slukh*, hearing, it is, as Vambery says, not difficult to find the connection of the Turko-Tátár *quláq*, ear, hearing, with *qul* and *qulí*, slave.

The difficult part of the question, though, is to trace the connection of ear with slave or bondman. The Germanic races consisted of two estates—freemen and slaves: the *servi* of Tacitus—(*vide* his *Germania*). The Slavonic nations, too, in the old times had freemen and slaves. A slave had no individuality, was a thing an object of barter, and his master could do with him whatever he liked. Later on, when the influence of Christianity began to be felt, we find the position of the slaves much improved, and there existed three kinds or classes of serving men—the *servi* (also *mancipia* and *ancillae*), the *homines pertinentes*, and the *ministeriales*. The latter were superior serving men, and later, in the 13th Century, when they obtained the *jus ministeriale*, and their state of original bondage was forgotten, they were considered a kind of inferior nobility and originated the knighthood: (*cf.* German *knecht*, servant, English, *knight*). In the course of centuries all the slaves became *homines pertinentes*, serfs or bondmen. These *pertinentes* had to pay their lord taxes in kind, served him in field and war, &c., and their lord protected them, and did justice between them. They were the *hörige* of Germany, also called *leti*, *liti*, and *litones* amongst the Alemanni and the Franks; *lassi* and *lati* amongst the Saxons, and *aldiones* amongst the Longobards. Whenever there is a distinction made between freemen and bondmen, society divides itself into different estates or castes, and it then occasionally occurs that the superior caste bears a distinguishing mark. It is curious that the Curacas of Peru, when raised by the Incas to the estate of nobility, were permitted to pierce their ears like the members of the royal family, "the sons of the Sun."

Now, to explain the connection of ear and serfs I ask, is it not possible that the first slaves who were partially freed, the first *servi* who became *homines pertinentes*, had a distinctive mark on their ears, and that they continued to be called long after they had ceased to bear a mark, the "eared" or something similar? One might also think of the *qulí*, *hörige*, *slukh*, as those who must *hear*, obey, but it is difficult to conceive so abstract a meaning for words which were in use amongst the Germanic, Slavonic, and Tátár tribes during the dawn of civilization, perhaps 1,500 years or more ago.

I may add that the word *ghulám*, used in Persia for slave-boy and servant, is put down in all dictionaries I have been able to consult as an Arabic word for boy, youth. But *ghúl* is a Persian word for ear (*vide* Johnson's *Dictionary Burhán-i-Qáta'* and *Burhán-i-Jáma'*), and one feels inclined to suppose a Persian word *ghulám*, a slave, a serf, derived from *ghúl*, ear, which may probably be the Turkish *qúl*, introduced into Persia, with softened guttural, by the Turks in the 10th Century.

It would be interesting to know, first, what is the connection of the terms ear and slave, and, secondly, has the word *ghúlam* used in Persia for

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slave and servant, be he white or black, anything to do with *ghúl*, ear? Books of reference necessary for these kinds of researches do not exist in Teheran, but readers in India or Europe having the run of libraries might elucidate the matter. I forgot to mention that a further connection of ear and slave may be found in the Shí'a Persians formerly wearing an ear-ring or ear-rings, or simply having their ears or one ear pierced to show that they were slaves of 'Alí, in Persian *ghúlam-i-'Alí*. The phrase "*halqeh ber gúsh dáred*" (he has a ring in the ear) for "he is a slave," and "*halqeh ber gúsh kerd*" (he put a ring in the ear) for "he became a slave" are common, and here and there may still be seen, particularly amongst Shí'a nomad tribes, persons wearing a small silver ring in the ear, probably to show that they are slaves or followers of 'Alí.—*A. Houtum-Schindler: Teheran.*

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729. **Straits Settlement—Perak—Jalibut—Jolly-boat—Gallevat—A derivation.**—*Jálibút* for jolly-boat is a word borrowed perhaps by the Malayas from the English. The word was known in 1878 on the Perak river, where the Malayas remembered a boat with this name being used by a former Rájá. The following verse was repeated to me *apropos* of this:—

Deri jálibút ka balei gambang.
Lalu meng-angkat kalamdan Surat
Hari handak ribut bulan pun mengambang
Hati di-dalam sangat-lah duurat.

Colonel Yule (*Glossary*, s. v. *gallevat*) shows that jolly-boat is a corruption of an Indian word "*gallevat*," applied down to the latter half of the 18th Century, to a kind of galley in use on the West Coast of India. In 1613 an English navigator records having sent off two men in his "gellywatte" to take soundings (Captain N. Downton, in *Purchas*, Vol. I, p. 501, cited by Colonel Yule).

I know of no instance of the use of a word *jálí* by the Malays in any sense approaching to the English jolly, and authority is wanting for the following, which I extract from Favre's *Dictionary* (Malais Francais) جالى *jálí* (Anglais jolly), *joli, agreeable* جالي *jálí bot, unjoli bot, unjoli bateau.*

The learned Abbé who seems to have assumed that jolly-boat is a compound of "jolly" and "boat" was no doubt unaware of the mysterious workings of what Colonel Yule calls "Hobson-Jobson," the assimilation, "perhaps by vulgar lips," of Oriental words to the English Vernacular.—*W. E. Maxwell: Singapore.*

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730. **Singapore—Mendikei—Pateca—Albadeca—Al-buttikh—Water-melon—A derivation.**—*Tennikei, mendikei, kamendikei*, are synonymous Malay names for the water-melon (*cucurbita citrullus*, Latin). *Temikei* seems to be formed from *mendikei* by metathesis, which is a common trick of speech in Malay; and *kamendikei* is the same word with the addition of a particle. (Is *mendikei* derived from *pateca*, the word used by the Portuguese in India for a water-melon, Arabic *al-battikh* or *al-bittikh*) *cf.* Spanish *albadeca* and French *pasteque.* See Colonel Yule's *Glossary*, s. v. *Pateca.*—*W. E. Maxwell: Singapore.*

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731. **Singapore—Pagar—Pajak—A derivation.**—Colonel Yule has the following in his *Glossary*:—

"*Pagar.* This word, the Malay for a "fence, enclosure," occurs in the sense of "factory" in the following passage:—

1702. Some other out-*pagars*, or factories, depending upon the factory of Bencoolen.—*Charters of East India Coy.*, p. 324."

The word *pagar* here seems to be meant for *pajak*, a place where revenue is collected.—*W. E. Maxwell: Singapore.*

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732. **Straits Settlements—India—Malays—Moors—Malabars—Names of Languages.** By former generations of officials and residents in the Straits, the Malay language was always spoken of as "Malay." This idiom was common in Penang twenty years ago, but has now probably nearly died out. Colonel Yule, in his recently-published *Glossary of Anglo-Indian* words, notices a similar use in the last century of "Moors" for Hindustani, "Malabars" for Tamil, &c.—*W. E. Maxwell: Singapore.*

HISTORY.

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733. **Singapore—The actual date of its foundation.**—In a letter addressed to the Governor of the Straits Settlements, Mr. R. Blanchard Raffles stated:—

"I learn that it is the intention of the Governor of the Straits Settlements to erect a statue on the Esplanade at Singapore to the memory of the late Sir Thomas Stamford Raffles; and I trust that you will pardon me if, as a member of his family, I venture to warn you against the possible reproduction on the pedestal of an error as to the date of the foundation of Singapore, which has crept into many books owing to a misprint

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in Lady Raffles' *Memoir* of her husband. For instance, Colonel Yule, in his *Anglo-Indian Glossary*, gives the date as February 23rd, 1819; but he has accepted without controversy the correction which I now take the liberty of submitting to you.

On p. 375 (Ed. 1830) of the *Memoir* mentioned above, the following passage occurs:—"Sir Stamford determined to accomplish the duty entrusted to him, proceeded in person down the Straits of Malacca, and in ten days after quitting Penang hoisted the British flag on the 29th of February, 1819, at Singapore, as he had anticipated upon leaving Bengal.

"In 1819 there could, of course, be no 29th February. The letter on the preceding page is dated 'Penang, January 16th, 1819;' and the next letter given after the passage quoted above is dated Singapore, 'January 31st, 1819,' and announces the occupation of the island. It is thus plain that in the sentence I have copied from the *Memoir* '29th of January, 1819,' should be read instead of '29th of February, 1819.'

"If the correction, which I have ventured to send, is superfluous, I must apologise for having troubled you unnecessarily by drawing your attention to a point in connection with which I have seen various errors."

Mr. Raffles is no doubt right in his contention, and the Malay letters above printed, the Dutch translations of which are dated February 16th, 1819, show clearly that the occupation of Singapore took place at a date earlier than that quoted by Lady Raffles.—*W. E. Maxwell: Singapore.*

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734. **Perak—Early English Trade.**—The Dato Panglima Besar (who died in 1880) furnished the following particulars of European intercourse with Perak in his recollection:—

"I remember when there was trouble between Sultan 'Abdúllah (father of Rájá Muda Yúsuf) and Rájá Bandabara Jáfir, who afterwards became Sultán. The former was going to attack the farm at Kota Setia. A man-of-war was despatched from Penang for its protection. I do not know her name, but she had eleven guns on on each side, and was commanded by Captain Otter (?). Captain Hardy and Captain Cuthbert (?) took me on board of her. Messrs. Nairne and Stuart Heriot of Penang farmed the dues at Kuála Perak. My father Toh Srí Déwa Rájá weighed the tin when it was exported.

"The person who cleared the hill at Sungei Liman was a Mr. Howison. He owned a warehouse in Beach Street, Penang. His partner was a Mr. Lamb. He lived at Sungei Liman for three years. He started the manufacture of saltpetre out of the bot's guano in the caves in Gunong Pandok, and built a large shed with 40 or 50 pans. The saltpetre which he produced was very white. He lost money in this enterprise. Then he discovered a kind of stone in Ubi Perák (*batu abrak*, talc, mica?) a quantity of which he exported to Singapore, but that too did not pay."—*W. E. Maxwell: Singapore.*

GEOGRAPHY.

735. **Rajputana—Madrâs—Frequent occurrence of homonyms in place-names in India—Chittur.**—The frequent occurrence of a place of the same name in widely separated parts of India is an interesting fact, and the history of which is probably worth investigating. Chittúr is a name in point. There is the celebrated Rajpút fortress of Chittam or Chittor. A Chittúr is the head-quarters of a Madras Collectorate; another is the name of a *ta'luqa* in the Cochin State, and 50 miles away from it there is a village called Chittúr.—*Sankuni Wariar: Madras.*

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736. **Sindh—Panjab—Bhambor—Identification—Legend of Sasui and Punu.**—See Vol. IV, note 296. General Cunningham's identification of Bhambhór with Barbariké rests on a mistaken impression that the former was once connected with one of the Central branches of the Indus in the Delta. There is no ground for supposing that the place was ever reached by any other channel than the Ghárò, and in any case Barbarikon was actually *on* (not merely reached by a channel from) the middle branch of the river—(Periplus E. S., § 38)—therefore it could not possibly have been on the Ghárò, the extreme western channel of the Delta. Local chroniclers assign the foundation of Bhambór, or the period when it was most flourishing, to the 10th Century. In the Sindhí version of *Sasui and Punú* the place is represented as a prosperous mart, and in some versions of the same tale there is mention made of Jesalmer, which was founded in 1156 *A.D.* (*Gazette, Rajputána*, II, 171), we may perhaps infer that Bhambhor really flourished far down into the 12th Century, and probably still later. Hindú chiefs managed to maintain their independence in the Delta down to the latter half of last century, all being probably more or less addicted to piracy, and no doubt Bhambhór was a pirate's hold.

In the Sindhí version of *Sasui and Punú* the young lady is the daughter of a Bráhman

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named Nánúr, who, on learning that the iron pen of destiny has written that she is to wed a Musalmán, places her in a chest, together with a handsome dowry, and launches her on the river. In due course the stream bears her to Bhambhór, where she falls into the hands of the *khati* (washerman) Muhammad or Mahmúd, and is by him adopted as a daughter. When she has grown to marriageable state, Punú, the son of Jám 'Arí, chief of Kéch in Makrán, arrives at Bhambhór, and there is a mutual falling in love at first sight. Punú disguises himself as a *khati*, ruins the clothes he attempts to wash, but as the owners find a handsome sum of money in each torn garment, no complaint is made. Eventually the lovers are united, but the indignant chief of Kéch contrives to kidnap his son and get him back to paternal control. Sasuí, heartbroken, follows her lord, and in the Pabb Hills, beyond the border of Sindh, or else in the range west of Las Béla, she is miraculously entombed in answer to her prayer for protection from the outrage she fears from a mountain shepherd. There she is soon afterwards joined by Punú. The tale is a great favourite in Sindh. In the last century it was worked up by Sháh 'Abdu'l-Latif of Bhit, near Hátá, into his celebrated *Díwán*, and made to subserve the purpose of illustrating the Sufí doctrines, of which he was a renowned exponent. It is obviously of Musalmán parentage.—*M. R. H.: England.*

[*Sassí and Punnún*, as it is usually called in the Panjáb, is a very well known and popular tale there in several recensions. It always follows its Sindhí original.—Ed.].

737. **Central Asia—Bam-i-Duniya—Pamer—Bolor—Oxus—Balti—Derivation of place-names.**—The Upper Oxus is the mountainous part of one of the rivers that drain the Bám-i-Duniya, or Roof of the World, the lofty table-top of a very notable mountain knot which connects the principal mountain systems of the Asiatic and European continents, while it is also interposed between the great plains or lowlands of these quarters of the globe.

The Bám-i-Duniya is also called the Pam-er, a name of like significance, for it means the Roof of the Mountain. The Bol-or is another name of this lofty plateau, with a similar meaning. *Bol* is the same as *bála*, above or upper; and *or* is equal to *ar*, a common word for mountain in Eastern languages.

Colonel Gordon, in describing his visit to the Bám-i-Duniya, under the late lamented Sir Douglas Forsyth, remarks that *a* in *ak* is sounded exactly like *o*, and Captain Biddulph observed thereupon that *aksu* or white water, pronounced *oksu*, suggests the classical name Oxus. So *bal* becomes *bol* and *ar* becomes *or* through spelling according to local pronunciation. *Bal*, as a nominal affix, is of very ancient use in this region, and still continues in the well-known name of Balti, which was recorded by the Greek geographer Ptolemy, in the second century of the Christian Era as Bultai (Βυλται).—*T. Saunders in J. S. A.*

NUMISMATICS.

738. **Straits Settlements—Seals of Johar and Pahang.**—From a historical point of view, the inscriptions on the seals used respectively by the Tumunggong of Johar and the Bandahara Pahang in correspondence in 1819 are worthy of notice. In 1819, neither claimed to be more than *Al Walkilu's Sultán Mahmúd Shah*, *i. e.*, the agent of Sultán Mahmúd in Johor and Pahang respectively. Further, there was no claim to royal style or dignity. Each is described as Dató, the ordinary title of a Malay chief, not of royal blood. Both seals bear the same date (*A. H.* 1221), and correspond closely one with the other. It is therefore probable that they were simultaneously bestowed—one upon each of the chiefs at the time of the accession of Sultán Mahmúd Sháh.

As the present inheritors of the offices of Tumunggong and Bandahara respectively have now adopted the title of *Sultán* (in the case of Johor with the authority of the British Government), a note to distinguish the new titles from the traditional Sultanships of the Malay Peninsula may be of use to Malay students hereafter.

In the same correspondence the Dutch (Acting) Governor of Malacca is addressed as "Tuan Rájá Muda," and Major Farquhar is spoken of as the "Rájá of Malacca;" the title of "Rájá" in both instances being given to European Governors by Malay chiefs who did not claim it for themselves on their seals.—*W. E. Maxwell: Singapore.*

BIBLIOGRAPHY.

739. **Madras — Bengal — Oudh — Persian works.**—Can any one tell me how I can procure copies of Persian works lithographed at Madras? What I want is the تاريخ الانبار by Kudrat, lithographed, Madras, 8vo. pp. 476, *A. D.* 1843.

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I also want a copy of the وردات الخیال of Shír Khán Lódí, printed at Calcutta in 1831, lithographed at Bareilly in 1848. Further, I would like to know if any other than the first volume of Muhammad Bin Sádiq Bin Mehdís' نجو السماع has been lithographed at Lucknow. Volume I was lithographed in *A. H.* 1303 (last year). Perhaps there is somebody who finds himself in the same way with regard to Persian prints as I do *vis-à-vis* to Indian; if so, I shall be delighted to help him or them.—*Sidney J. Churchill: Teheran.*

[Munshí Nawal Kishor's Press at Lucknow is the best and surest place in India for works in Persian.—ED.].

ARTS AND INDUSTRIES.

740. **Bengal—Early Silk manufacture.**—The date of the introduction of the silkworm in India is still an open question. Indeed, the very name (*dési* or indigenous), applied to the oldest species, shows that even the tradition of a foreign origin for the insect has died out. But the distribution of the worm, both within the Continent of India, where it first occupied the valley of the Bráhmapútra and a portion of the tract lying between that river and the Ganges, and in the regions beyond the eastern frontier, points with tolerable certainty to a primary introduction by land from the eastward. This was the opinion of Mr. Atkinson, Commercial Resident at Jangípur, at the end of the last century.

The value of silk as an article of trade was appreciated by the East India Company at an early period of its existence. The *Calendar of State Papers*, for the years 1617-1621, teems with extracts on the subject. But Chinese, Japanese, Siamese, Cochin Chinese, and, above all, Persian silk, seem to have been at first held in more estimation than the silk of Bengal. There is a long and interesting account of negotiations carried on in 1617 and the following year between Sir Thomas Roe and the Sophy (Safaír) of Persia, with a view to secure to the English Company the monopoly of Persian silk. The export was estimated at from 2,000 to 3,000 bales, and in 1619 Persian silk sold in London for 26*s.* 10*d.* per lb. The only specific notice of Bengal silk, on the other hand, in these earlier years, is an order of 1621 countermanding the buying of the commodity. But the treaty with the Sophy fell through, and as the settlements in Bengal spread, Indian silk seems to have attracted more attention.

The earliest of the Madras records—"a letter to our Agent and Council in Fort St. George"—dated November 9, 1670, notifies the despatch of four factors on £25, and seven writers on £10 per annum, of whom one factor and one writer, "well skilled in silk," were destined for Kásimbázár. Again, in September, 1679, we find Mr. Vincent taken to task in regard to two Englishmen who had caused trouble and probable loss by trading in silk at Kásimbázár; and in the same year the Chief of the Factory at Fort St. George made a tour through the Bengal settlements, in the course of which he paid special attention to the subject of silk. Thus, under date 18th and 19th November, 1679, he writes:—"White silk bought at Serpúr and tannee (*thání ?*) silk examined: to be packed with coarse silk ropes, which may be sold in England at good profit, without paying freight or customs in the country."

ADMINISTRATION.

741. **China—Municipal and Imperial House Tax.**—All the houses, shops and halls pay a ground rent to the General Government, depending on their size and value, but no *data* are available for comparing the tax with that levied in Western cities. The Government furnishes the owner of the ground with a *kung ki* or red deed, in testimony of his right to occupancy, which puts him in perpetual possession as long as he pays the taxes.

Houses are rented on short leases, and the rent collected quarterly in advance; the annual income from real estates is between nine and twelve per cent. The yearly rent of the best shops in Canton is from $ 150 to 400. There is no system of insuring buildings, which, with the municipal taxes and the difficulty of collecting bad rents, enhance their price.—*Williams, The Middle Kingdom*, Vol. II, p. 18.

742. **China—Some points in the Land Revenue System.**—When waste shore lands are reclaimed, the cultivator is usually allowed to reap the free benefit of his labour for five years before the land is made taxable. Arrears are seldom claimed for more than one year, as there are always witnesses ready to declare that the year of official discovery is only the fifth or sixth year.

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The highest land tax is collected in Kiang-nan, where it runs as high as three *mace* six *candareens* the *mow*, or say ten shillings the acre. The lowest taxation seldom falls below one *mace* and a few *candareens* the *mow*.

Lands are classed as of best, worst, and middling quality, and are taxed accordingly; but no alteration in the quality of the land affects the taxation, which has remained immutable since the reign of K'ang Hi.

When reclaimed land is made taxable, there is a lump sum charged for registration.

The proper and legal charge for land transfers is 3 per cent, but 6 per cent. is usually charged. This 3 per cent. is due to the Provincial Treasurer, who issues slips to be attached to each newly-registered deed. The fixed official charge for these stamps is about seven *mace*, but one dollar is the usual charge in Canton. As a rule, no one registers a land transfer until the magistrate is about to leave his post, when he reduces his fees to the lowest amount compatible with profit to himself.—*China Review*, p. 352.

BOTANY.

743. **Singapore—The egg-plant—Brinjal—Terong.**—It is a mistake to suppose that the egg-plant is known to the Malays by its Portuguese name of *brinjál*, for they have their own word, *terong*, to describe this vegetable. Burton has the following note on this plant:—

Arabic, *badinján*; Hindi, *baingan*; Persian, *bádingánn* or *badilja*; the *malá insana* (*Solanum pomiferum* or *S. Melongena*) of the Romans, well-known in Southern Europe. It is of two kinds, the red (*Solanum lycopersicum*), and the black (*S. Melongena*).

The Spaniards know it as *berengeria* [and the French as *aubergine*.—Ed.]; and when Sancho Panza (part II, chap. 2) says, "the Moors are fond of egg-plants, he means more than appears. The vegetable is held to be exceedingly heating, and thereby to breed melancholia and madness; hence one says to a man that has done something eccentric—"Thou hast been eating brinjáls." *The Book of the Thousand Nights and a Night*, Burton, Vol. V., 4.—*G. H., in Straits Notes & Queries.*

[For a much fuller note about the *brinjál*, see Yule's *Glossary* s. v. *Brinjaul*.—Ed.]

744. **Perak—Ketiar—Oil.**—*Ketiar* is a fruit of which the Perak Malays make oil. It is one of the three royal perquisites, the other two being elephants and river turtle (*tuntong*). It used to be a capital offence to give false information to the Rájá about any of these. The *ketiar* tree is said to affect certain localities, and is found in groves not mixed with other trees. In former days, when the fruit was ripe, the whole of the Rájá's household used to turn out to gather it. It is said to yield a very large percentage of oil. What is the botanical name of the tree, and has the oil any commercial value?—*W. E. Maxwell: Singapore.*

SONGS AND CATCHES.

745. **Bombay—A catch from Kolhapur.**

Pávsála astán Panhálas najá.
Hinvalyant páhijé, tar chalá
Pan unhálá astán Panhálas palá,
chá pávsálá yéílón ráhá!

In the *pávsálá*, don't go to Panhálá.
In the *hinválá*, if you wish to, you may.
But in the *unhálá*; well, fly to Panhálá, and till the *pávsálá* there stay.

Panhálá is a hill station about 12 miles from Kolhápur, and the above verse indicates the seasons to live there.

Pávsálá is the rains, *hinválá* the cold weather, and *unhálá* the hot weather.—*S. M. S.: Kolhápur.*

PROVERBS AND SAYINGS.

746. **India—Some common Persian proverbs:—**

(1). *Zamáná bayak wasá búdí agar,*
Na miyáft farzand já-i-pidar!
If time brought no changes,
No son would succeed his father.

(2). *Joíndá yábíndá.*
The seeker is the finder.

(3). *Mulk-i-Khudá tang nest; pá-i-gadá lang nest.*
God's world is wide and the beggar's foot never lame.

(4). *Ráziq-i-má rizaq be minat dihad.*
My provider provides me with food without obligation.

(5). *Qatrá qatrá baham shawad bisyár.*
Bits and bits make many between them.

(6). *In khánátamám áftáb ast.*
It is all sun in this house (a prosperous home).—*Chaina Mall: Ambala.*

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BOOK NOTICES.

747. **The Laws of Manu.**—Translated, with Extracts, and seven Commentaries, by J. Bühler (Sacred Books of the East, Vol. XXV, Oxford, Clarendon Press). It is hardly necessary to say that this is a thoroughly scholarly work, which surpasses by far all previous renderings of the *Code of Manu*, from Sir W. Jones's well-known translation onwards. To a Sanskrit scholar of the present day the problem how to translate *Manu* presents itself in an entirely different light from that in which it was viewed by the venerable pioneer of Sanskrit studies a hundred years ago. Since then Sanskrit philology has been progressing with rapid strides; a large body of legal Sanskrit literature has been discovered and studied with signal success, and the reputed commentator Kullúkabhatta has been obliged to give up his place as the authoritative expositor of the doctrines of Manu to those early standard writers from whose compositions he drew so freely and unscrupulously. The recovery of the ancient commentaries on the Code is in part due to Professor Bühler himself, who had so much to do with the Government search for Sanskrit MSS. during his long residence in India; and an extensive utilisation of all extant commentaries may be said to be the principal distinguishing feature of the work under notice, which differs very markedly in that respect from the otherwise valuable translation published recently by the late Dr. Burnell and Dr. Hopkins.

In turning to details, I have to advert first to the contents of the elaborate introduction, in which the difficult problems connected with the origin and history of the text of Manu receive copious and adequate treatment. The introduction commences with a careful and exhaustive analysis of the statements of the native commentators regarding the origin of the *Code*, the utter worthlessness of which having been shown, the author proceeds to declare his approval of the well-known theory of Professor Max Müller regarding the original connexion of the *Mánava Dharmasástra* with a *Mánava Dharmasútra*, *i.e.*, a law manual of the Vedic school of the Mánavas. Professor Bühler has brought together a great deal of new evidence in favour of this theory. Thus,—*e.g.*, he has collected the references to Manu in divers ancient works, especially in the ancient *Nítisástrá* of Kámandaki, who seems to have been acquainted with the *Mánava Dharmasútra*, the supposed precursor of the *Mánava Dharmasástra*. Baudháyana's law-book might, perhaps, have been included among those works in which the gradual transition from a Vedic manual into a *Dharmasástra* may still be traced. Professor Bühler classes it as a *Dharmasútra*; whereas Dr. Huetzsch has demurred to the appropriateness of that designation, and has pointed out that it is called a *Dharmasástra* in all the MSS. used for his valuable edition of the *Baudháyanadharmasástra*. It is, however, variously designed as a *Dharmasútra* and as a *Dharmasástra* in a Munich MS. from the late Dr. Haug's collection, which I have been able to examine. Professor Bühler's discovery regarding the striking points of coincidence between the *Sráddhakalpa*, or rule of funeral oblations of the Mánava school, according to his unique copy of that work, and the analogous sections of the *Mánava Dharmasástra*, is highly important, especially as the comparison of another work of the Mánava school, the *Mánava Grihyasútra*, with the corresponding parts of the *Mánava Dharmasástra*, has yielded a negative result. The missing link between the latter work and the ancient Vedic literature of India having been supplied in this way, he goes on to discuss the constitution and activity of the special schools of law by which the conversion of the *Mánava Dharmasútra* into a law-book of general authority appears to have been effected.

Though the original *Dharmasútra* must have undergone a very considerable change on its conversion into the work now extant, it continued to remain, according to its own showing, a text-book of ethics, religion, and law. The *Mánava Dharmasástra* was intended for the instruction of the Bráhmans, and of the three higher castes generally. It is neither a code in the proper sense of the term, nor a book destined for the guidance of Rájás and high officials only. Dr. Burnell's attempted identification of the Mánavas with the powerful South Indian dynasty of the Chálukyás, who claimed to be "Mánavyas," is ingenious, but no more. The high and universal estimation in which the *Mánava Dharmasútra* is and has been held, and the preference shown for its Vedic original by those who brought it into its present shape, is probably due to a confusion between Manváchárya, the *heros eponymos* of the Mánava school, and Manu, the *heros eponymos* of the whole human race, and reputed founder of the moral and social order of the world. Professor Bühler's collection of the myths current with regard to the latter personage is highly instructive. Equally new and interesting is the attempt at distinguishing, by means of the criteria furnished by other works of a similar nature, the subsequent additions to the Code from its original components. The difficult question whether the conversion of the *Mánava Dharmasútra* into the work as it now stands was effected at once or by degrees, is decided in favour of the first alternative.

It appears that the new parts of the Code amount to more than one-half the whole, and thus arises the question whence this large amount of additional matter may have been taken. Now the *Mánava Dharmasástra* has been recognised long since to be closely connected with the *Mahábhárata*, which contains many references to Manu and his laws, as well as a large number of verses recurring literally in the other work. Professor Bühler has charged himself with the extremely laborious task of going over three of the longest *parvans* of the great national epic of the Hindús for the purpose of comparing

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them with the corresponding parts of the Code. The results obtained by this comparison may be briefly summed up as follows :—(1). The author or authors of the epic knew a *Mánava Dharmasástra* which was closely allied to, but not identical with, the work now going by that name. (2). Nearly all the numerous passages in which both works agree with one another, have not been borrowed by the author of the *Mánava Dharmasástra* from the epic, or *vice versâ*, but they may be traced to their common source in the floating proverbial wisdom of the Bráhmans. A detailed examination of the parallel passages in both works has led to the result that the better reading is sometimes found in the *Mahábhárata* and sometimes in *Manu*. I may bear witness to the correctness of this result, as I have had occasion to go over part of the same ground myself in preparing a new critical edition of the *Mánava Dharmasútra* (Sanskrit text), which is about to be published by Messrs. Trübner & Co. Many seeming differences between the Code and the epic vanish before an examination of the ancient commentaries on the former. Thus, in *Manu* i. 64, the printed editions read *trimsatkalá*, whereas a closely analogous text in the twelfth *parvan* of the *Mahábhárata* has the easier reading *trimsatkalá*. Now the latter reading must have occurred in the early copies of the Code as well, as it is vouched for by the glosses of the two earliest commentators, Nedhátithi and Govindarája. For analogous instances, I may be allowed to refer to the notes on Manu i. 83; ii. 52; ii. 99; iii. 185; iii. 285; vi. 57, and on a number of other texts in my edition of the *Mánava Dharmasástra*.

After having thus traced the sources of the *Mánava Dharmasútra*, Professor Bühler proceeds to an attempt at fixing its date. For the *terminus ad quem* he relies chiefly on the names of the foreign tribes referred to in the tenth chapter, such as the Yavanas, and places it "about the beginning of the second century *A.D.*, or somewhat earlier." The lower date is furnished by a variety of evidence, such as the rudimentary condition of the legal theories and rules of judicial procedure in the *Mánava Dharmasútra*, as compared with the analogous works of Yagnavalkya and Nárada ; the very early date of some of the commentaries on it, which are designed as "ancient" by Medhatithi, a writer of the ninth century *A.D.*, and of Brihaspati's *Dharmasástra*, which may be viewed as a sort of Várttika, on the *Mánava Dharmasástra* ; the reference to the laws of Manu in inscriptions of the sixth and following centuries in Kumárila's *Tantravárttika* (about *A. D.* 700), and in other early works with an established date. The result obtained from a consideration of this and other circumstantial evidence is, that the composition of the *Mánava Dharmasástra* as it now stands cannot be referred to a more recent period than the second century *A.D.* at the very earliest. This, no doubt, is a very moderate estimate of the age of the most renowned law-book of ancient India ; and the date thus assigned to it stands midway between the exaggerated notions entertained by Sir W. Jones and other early scholars, and the theories put forth by the Vedic school of Sanskritists.

In giving this rapid outline of the subjects treated in the introduction, I have been unable to do justice to many interesting details, and have not referred at all to the last part, which contains a stock of valuable information regarding the Sanskrit commentaries on the *Mánava Dharmasástra*. The points noticed above will suffice to show the way in which Professor Bühler has brought to bear his extensive knowledge of Sanskrit literature and his well-known skill in dealing with questions of chronology on the solution of one of the most complicated problems in the field of Indian history.—*J. Jolly, in the Academy.*

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748. **Pinus longifolia.**—The following is of interest in connection with a recent discussion in the *Pioneer* regarding this tree.

"Pinus longifolia—the long-leaved pine—*chír* (in Sanskrit *kshíra* or "milh"), *sula* (Sanskrit *sarala*, "straight" in Kumaon) ; *kolon*, *kolan*, *kolain*, in Garhwál ; *saral* in Jaunsár ; *thansa* above the Dún ; *dhup* in Oudh. To the west of Garhwal the name *chír* or *chil* is applied to the P. excelsa, except in Kunáor, where the P. longifolia preserves the name chír with the indigenous *sthi* or *shthi*. The *chír* occurs all through the Kumaon division, dividing the forest with oak, from 1,600 feet above the level of the sea at Sítakoti, eight miles above Deopra-yag, in Garhwál, to 7,200 feet on the Pindar river. The limits at which it is found vary much in different parts of the Himálaya between Afghanistan and the Tista, and apparently the upper limit descends the further east we proceed from Kumaon. As a rule, however, 2,500 feet is the lowest height at which it seems to flourish. The *chír* appears to have the power of driving out all other vegetation from the tracts it occupies, and forests of these trees are interspersed only with scanty underwood of the smallest shrubs. Madden and Brandis note the curious phenomenon observable in many of these pines in Kumaon. This consists in the spiral arrangement of the bush and woody fibre, the coils being sometimes as much compressed as those of an ordinary corkscrew : and in some instances the stem itself is thus distorted : straight trees are found mixed with these contorted specimens in the same forest in Kumaon, and they do not appear to occur in Garhwál, or in the higher ranges of Kumaon. The straight variety is known in Kumaon by the term *sapin*. The wood of the straight variety is usually of a reddish white colour, and is preferred for building purposes, as the other is liable to warp and split in working, though in the log-form capable of bearing heavy strains. It is, however, rarely used except as fuel. Dr. Jameson thinks the crooked variety is confined to localities with a southern aspect and under 5,000 feet ; but the fact remains that crooked and straight trees occur in the same forest with the same aspect as may be observed near Ganái and Pyúra.—*E. T. Atkinson, Himalayan Gazetteer, Vol. II, p.* 824.

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RELIGION.

749. **North-West Provinces—Kabir—His birth Legend.**—R. C. Bose, in the *Indian Evangelical Review*, gives some interesting summaries of the legends about Kabír culled from the *Bhakta-mála*.

Kabír evidently was a low-caste man, born and bred up in the house of a weaver at Benares; but a legend was invented, certainly not unconsciously, to cover the disgrace of his ignoble origin—a legend scarcely less bizarre than the one associated with the birth of Romulus and Remus. His mother is said to have been a virgin widow, the daughter of a Bráhman, who was an ardent disciple of Rámánand, one of the two great Vaishnava reformers of the mediæval era of Indian philosophy. She was very anxious to see the great reformer, and coaxed her father till she was allowed to accompany him to Rámánand's *sanctum sanctorum* to gratify her wish. The reformer, ignorant of her widowhood, blessed her with what may be called the prospective birth of a son; and as the blessing could not possibly be withdrawn, even when her real condition was disclosed, a son she was destined to have, and ultimately had. To stop the tongue of rumour and screen herself from disgrace, she retired to a secluded place, and exposed the child when she was delivered. The child was found and brought up by a weaver and his wife. The Kabír-panthís of the mendicant orders observe no caste, but yet they cannot bear the idea of a great religious reformer springing from the womb of a low-caste woman. Such is the influence of caste.

750. **North-West Provinces—Kabir and Ramanand—Legend.**—Kabír was a disciple of Rámánand; and a very puzzling question had to be settled by his followers, specially those of them who wrote his biography. How could a Javan, a very low-caste weaver, not better than a Muhammadan, have himself enrolled among the initiated disciples of a Vaishnava reformer? Kabír had recourse to a stratagem, which is given in detail in *Bhakta-mála*. The whole story may be thus summarized :—Kabír, though a low-

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caste weaver, had a predilection for Rám-worship, accidentally developed in him, and he spent his days and nights in solitude, meditating on Rám, and devoutly repeating his holy name. The deity was pleased, and directed him by revelation to become a disciple of Rámánand; but as his caste debarred him from the privilege, he bethought himself of a tortuous plan, which might succeed where a straightforward course was sure to fail. He knew that the great reformer was in the habit of bathing every morning at the famous *ghát* at Benares called Munikarnika, and he thought that if he stretched or laid himself down on one of the steps thereof, Rámánand's foot might accidentally touch him, and his object might be gained. He followed this plan on a gloomy morning, and stretched himself full length on one of the steps of the frequented *ghát*. Rámánand, as he was passing down self-absorbed, or perhaps muttering his morning orisons, unconsciously trod upon the recumbent devotee, and exclaimed *Rám, Rám*, the sacred name, which is repeated when an accident occurs, and also when a disciple is formally initiated. Kabír construed the exclamation into a public recognition of his discipleship; and it seems that he forsook his hereditary trade, left home, and led the life of an ascetic, giving out that he was a follower of the great Vaishnava reformer.

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751. **North-West Provinces—Kabir and the Brahmans and the Emperor—Legend.**—Kabír excited the envy of the Bráhmans, and they tried to ruin his reputation, in a manner patent to all, by getting a common prostitute to accuse him of incontinence. Kabír, however, in the pride of conscious innocence, took hold of the woman and walked about with her in market-places, the consequence of which course was that the religious orders were scandalized and he was shunned.

But Kabír carried his imprudence much further. Hand-in-hand with the unfortunate, he walked into the palace of a Rájá who had held him in great esteem, but who now felt it his duty to withhold even the ordinary marks of courtesy. Kabír, however, sat down regardless of the neglect; but when he arose to depart he poured a few drops of water thrice successively. The Rájá's superstitious fears were excited, and he followed him, bewailing his imprudence, and entreating the saint to explain the cause. He was told that the drops of water poured had been a blessing, not a curse, to him, inasmuch as they had extinguished a fire accidentally made to blaze in one of his temples at a distance. The king by inquiry assured himself of the fact, and became a greater admirer of Kabír than he had ever been. And in this way all the tricks resorted to by envious Bráhmans to tarnish his bright name only resulted in his reputation for sanctity being raised and established!

But a sharper trial awaited him. His sworn enemies, the envious Bráhmans, approached the Emperor of Delhí himself, and accused the saint of a variety of crimes, such as corrupting the faith of young and old persons, spreading infidelity, seducing chaste women, and walking with them shamelessly along the streets, and obtaining money by illegal means. Kabír was summoned to appear before the Emperor, but when directed by the Qází to salute His Majesty in the prescribed form, he peremptorily refused to do so, saying these words:—"Rám and his devotees excepted, all are bad." The Emperor flew into a rage, and ordered him to be immediately chained and thrown into the river; but the flowing waters brought him safe to the banks, whereon he stood unchained and unharmed, and carried on a controversy with some unbelievers. He was then plunged into a blazing fire; and as he once more escaped unscathed, an attempt was made to blow him away from guns, but in vain. The Emperor, convinced of his sanctity by the failure of these repeated attempts to inflict condign punishment upon him, prostrated himself before the saint and begged forgiveness.

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752. **North-West Provinces—Kabir and Mayadevi—Legend.**—Kabír's continence was put to a severer test than this, and the temptation for the purpose came from above. Máyá-dévi, the impersonated divine energy, appeared in the form of a beautiful young woman to tempt him to incontinence; but her meretricious arts failed to shake it, as the persecutions to which he had been subjected had failed to subvert his faith.

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753. **North-West Provinces—Kabir's death—Muhammadan and Hindu fight over his body—Legend.**—Finally, when Kabír appeared superior to all temptations and ripe for translation into a better world, he was taken up to heaven. His lifeless corpse, however, became a bone of contention between his Muhammadan and Hindú followers; the former claiming the privilege of burying it on the plea that he was a Muhammadán saint, and the latter that of cremating it on the ground of his alleged Hindú faith. Words ran high between the contending parties, and an affray was averted by the timely intervention of a mediator, who simply asked them to look for the body they were fighting for. And when, in pursuance of this advice, they laid aside the cloth by which the corpse had been covered, they found it missing, as it had been removed by supernatural power to some unknown locality!

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754. **Eastern Bengal—A blessing.—**

Tála ruye tále Kháo.
Aro táler bayas páo.

The meaning of the verse is as follows:—"Be so fortunate as to enjoy the fruits of a palm-tree planted by yourself, and this for many years more. As a palm-tree generally takes forty or fifty years to bear fruits, the person is evidently blessed with long life.—*R. M. Chakravarti: Gayá.*

755. **Madras—Kali—Cholera.**—Kálí is much worshipped in the Madras Presidency, and especially so during an epidemic. During an outbreak of cholera in Madras in 1884, the Kálí image in the Mínakshí Temple, near the Dvaja Stambha, was daily propitiated by over a thousand pots each of *ghí*, milk, oil, &c.—*S. M. Natesa Sastri: Madras.*

756. **Madras—Ganesa—Ceremony of breaking cocoanuts.**—All over Madras, and especially in Tinnevelly, it is a common practice to break cocoanuts in honour of Ganesa principally. Sometimes 100 or even 1,000 will be broken in this way. The object is to secure the successful termination of some enterprise.

A great crowd of boys are invited, and a stout able-bodied man employed to break them. Taking up a cocoanut, he calls out "*Ganésanukku súrai do:* distribution in the name of Ganesa!" and dashes the nut against a stone. The boys then rush forward and pick up the pieces.—*S. M. Natesa Sastri: Madras.*

757. **Bengal—Brahmanand Sarasvati—A ceremony.**—Brahmánand Sarasvati Swami Sankarácharya Jagatgurú, who is believed by a large number of the inhabitants of India to be 400 years of age or more, is once again on a visit to Calcutta. He reached the city on the 29th January last, the day of the Saratsátí Pújá, and has been residing in Prasanna Kumár Tágor's *ghát*, on the river bank, as is usual with him. He paid a visit to the house of Babu Bení Mádhab Sen, in Sítárám Ghose's Street, on Sunday, the 8th, and met with a reception quite unique in its character. The whole assembly rose up, and then kneeled or bowed down at his feet, the dust whereof was soon cleared off, as no one present would allow the opportunity to slip to obtain a few grains of the dust to put on his own head. A rattan stool covered with a small square carpet, a pair of new wooden shoes, a nice snow-white towel, and two large brass water-pots, filled with pipe water and unfiltered river water, respectively, had been kept in readiness in the verandah. Brahmánand Sarasvati took his seat on the rattan stool, and then commenced the work of washing his feet and legs, which took about fifteen minutes to go through, and was performed by the pious host, using pipe water. But when the feet were being washed with the holy water of the Ganges, there came the rush for a handful of it as it ran down the legs. This was drunk by each individual present with an apparent feeling of deep reverence, some considering, perhaps, that their salvation was thereby secured.

Jagat-gurú Brahmánand does not look more than 50 years of age, but he is possessed of a peculiar physiognomy.—*Indian Daily News: Calcutta.*

758. **Bombay—Faith in vows.**—I was once down with fever for about five days when all my servants made vows to give so much away each if I recovered. On pay day each man and woman bought a packet of sweatmeats which they distributed amongst one another. Even those that were at the time writing to their relations, asked them to make offerings for my recovery. Apparently there is much faith in such vows.—*Ghain: Khandesh.*

759. **Gujarat—Brahmanical god-making.**—Round about Walla are numerous emblems of Siva and the bull, his attendant, formed of granite, and considerable in point of size. The Phallic emblems are themselves mostly entire, but the bulls, which accompany them, have in no case escaped mutilation. Of the latter, the most remarkable is a large granite figure, wanting the head, and split across the body, which lies near a large *linga*, called Bhutéswar Mahádév. Every one of the emblems which has been discovered has a name assigned to it by the Bráhmans: as Vyéjnáth, Ratanéswar, Iswaría Mahádev, and others. The bulls are well executed, and, unlike modern figures of Nandi, are placed in the true position of a sitting animal.—*Forbes' Rás Málá, Ed.* 1878, *p.* 17.

760. **Panjab—Common aphorism.—**

Har ko bhaje, so Har ká hoe:
Zát pát púchhe na koe.
Who worships God is God's:
Ask not what is his caste or creed.—
Chaina Mall: Ambálá.

761. **Panjab—Variant aphorism attributed to Tulsi Das and Kabir.—**

(1). Tulsí Das's aphorism.

Tulsí, panchhí ke piye
Saltú ghate ná nír.
Dharam kiye, dhan ná ghate,
Jo sahái Raghbír.
Tulsí, if a bird drink
The water of the river lessens not.
Give in charity, and thy wealth will not lessen,
When God protects thee.

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(2). Kabír's aphorism.
Chirí chonch bhar le gaí ;
Nadí ná ghatio nír.
Dharam kiye, dhan na ghate.
Kah gae Dás Kabír.
If the bird take a beak-full
The river water lessens not.
Give in charity, and thy wealth will not lessen.
Thus saith Kabír Dás.—*Chaina Mall : Ambala.*

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762. **Panjab—Aphorisms attributed to Tulsi.—**

(1). *Tulsí, jag men áeke nische japiye Rám.*
Manukh majúrí det hai : kyún rákhe Bhagwán ?
Tulsí, having come into the world, always worship God.
Man gives wages and shall God withhold them?

(2). *Tulsí, kar par kar karé :*
Kar tal kar ná karé.
Já din kar tal kar karé,
Tá din maran karé.
Tulsí, put your hand upon hand (give).
Put never your hand under a hand (receive).
The day thou puttest thy hand under a hand, thou hadst best die that day. (A warning against begging for alms: "It is more blessed to give than to receive").

(3). *Tulsí, jag men áeke yahí sayáná kám :*
Dene ko chutkí bhalí, lene ko kar nám.
Tulsí, having come into the world, this is a wise deed ;
To give a trifle well and receive (the blessing of) God's name.

(4). *Tulsí, jag men áeke pánch bast hain sár ;*
Sádh milan, Har bhajan, dayá dán, upkár.
Tulsí, having come into the world, five things are best of all :
Keeping company with saints, praising God, grace, charity and duty.

(5). *Pardhan máti sá gine :*
Partirya mát sá mán.
Itne par Har ná mile ;
Tulsí Dás zámán.
Count another's wealth as dirt :
Hold another's wife as mother.
Thus shalt thou meet God ;
Tulsí Dás is thy surety.

(6). *Tulsí, Tulsí sab kahen : Tulsí ban kí ghás.*
Kirpá huí Raghunáth kí : ho gae Tulsí Dás.
All say "Tulsí, Tulsí" : but Tulsí is grass of the forest.
God favoured me, and I became the servant of Tulsí. (A play here upon the word *tulsí*, the sacred basil, and the great writer's name).

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763. **Panjab—An aphorism of Kabir.—**
Kabír, Ramáí apní kabhí ná nirphal jáe.
Ajá sís kunjar charkí ; man máne phal khúe.
Saith Kabír, thy services (worship) shall never be fruitless.
The goat sat on the elephant's head and ate her fill of fruit.

There is a popular story attached to this saying, showing but little knowledge of natural history.

A goat once sat herself in the mark of a tiger's foot, and whenever any beast of prey came by to kill her, she pointed out that she had been placed there by her master the tiger. This induced the animals to leave her alone. By and bye the tiger himself came by, and to him she said that owing to the asylum afforded by his foot-print all beasts of prey had left her alone, and begged for her life. The tiger, much pleased with her recognition of his prowess, left her alone, and ever afterwards protected her. After this he had an encounter with an elephant, whose life he spared on condition that he sat the goat on his head and let her eat of the most succulent food procurable. Hence the saying.—*Chaina Mall : Ambala.*

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764. **Panjab—Favourite sayings of religious mendicants.**—In Vol. III, note 391, is given a "nursery rhyme," which is really a saying commonly used by religious mendicants, especially of the Bráhman and Bairágí classes. Properly it should run—

Rám nám shamsher pakar lí :
Krishn katárá bándh liá :
Dayá dharm kí dhál banáí lí :
Jam kí dwárá jít liá.
Hold on to Ráma's name as a sword :
Fasten on Krishna as a dagger :
Make grace and faith thy shield :
And thou shalt conquer the gates of Hell.

Here are more of their sayings.—

(1). *Rám rájá, Rám parjá, Rám sáhúkár hai.*
Base nagarí, jíve Rájá, dharmhá upkár hai.
Rám's the king, Rám's the people, Rám's the rich.
Blessed by the city and long live its king where the obligation of faith is.

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(2). *Jatí satí ko bhej de : nahín súm ká kám :.*
Likh parwaná bhej de, púran ho jáe kám.

(God) send me the holy and virtuous : I have no want of a miser.
Send me a written (money) order, that my wants be fulfilled.

(3). *Rám Rám ratyá karo, jab lag ghat men prán :*
Kabhú to Dín-diyál ke dhunek paregí kán.

Respect Rám as long as breath is in thy body :
And some day the prayer shall reach the ear of the compassionate.

(4) *Sáhib merá Bánayá, banaj kare Beopár,*
Bin dandí, bin pálre, tole sab sansár.

The Lord is my dealer, dealing in all things.
Without scales and without weights he weighs out the whole world.—*Chaina Mall : Ambálá.*

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765. **Oudh—Bengal—Popular aphorism.**—I do not think the writer of note 535, Vol. IV, is right in attributing the aphorism in question to Oudh. I was in Lucknow from 1875 to 1881, and never heard it, but the verses are very common in Bengal and I for one (and there are doubtless many in Calcutta who will bear me out) heard them sung in the streets of Calcutta by two blind beggars, some 25 to 30 years ago. They are, moreover, referred to at page 3 of the Revd. Father Cesary's *Book of Travels*, published by Cones & Co., Calcutta, in 1884.

They are as follows :—

Kankar chun chun mahal uthái ;
Log kahe "ghar merá, ji :"
Ná ghar tera, ná ghar merá,
Chiriá rahin basherá, ji.
Ai máulá piyáre, duniya le Allá nám, piyárá ji.
Gahiri nadyá, nao purání ;
Khéunihárá káun hái, ji ?
Ná zor terá, ná zor merá,
Kheutá hái kudrat Khudá ki, ji.
Ai máulá piyáre, duniya le Allá nám, piyárá ji.

A free rendering of which is :—

By gathering pebbles and joining them together, men have raised mansions ; and one says "this is my house." Well, it is neither thy house nor my house, but it is the nestling place of the bird. O beloved servant of God, know thou that the name of God is far preferable to the world.

The river is deep and the boat is old, but who is our steersman ? Well, neither thy strength nor my strength, but the power of God directs the bark. O beloved servant of God, &c.—*J. F. Chopin : Lahore.*

[The language of the verses as quoted above is obviously not Bengali, and so in their present form they must have been imported there from Hindustan Proper. The chances are that they are common property all over Northern India. At any rate, I heard them, or something very like them, long before note 535, Vol. IV, was sent me.—*R. C. Temple.*]

SOCIAL CUSTOMS.

766. **Eastern Bengal — Salutation — Namaskar—Pranam.**—Persons of the same caste salute one another by uttering the word *namaskár*, while in saluting a person of superior caste the word *pranám* is used. Thus a Bráhman on meeting another Bráhman will say to him *namaskár*, but a Kayasth, in saluting a Bráhman, has to use the word *pranám*. This difference in the sense of the words is purely an arbitrary one ; for both of them come from the root *nam*, to salute.—*R. M. Chakravarti : Gayá.*

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767. **Eastern Bengal—Aspect at meals—Kulins.**—A person having his father alive should not sit with his face towards the south. The father of children should not sit with his face to the north.

In social feasts among Bráhmans the seats arranged in the western part of any hall or courtyard are reserved for Kulins, *i. e.*, men of pure blood.—*R. M. Chakravarti : Gayá.*

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768. **Bengal — Weaning—Annarambha.**—The ceremony of weaning a child, that is, giving it its first meal of rice, takes place in the case of a boy in the 6th, 8th or 10th month of his age ; in the case of a girl, in the 5th, 7th or 9th. It is called *annarámbha.*

When a boy is to be weaned the father or some *sagotra* (near relative) performs the *briddhi-sraddhá, i. e.*, offering of *pindás* to the ancestors. When this is over, the best of fare, specially prepared for the occasion, is arranged in cups, the cooked rice for the child alone being in a dish. The child's uncle then takes it in his lap, and then puts each cup to its lips, in the order in which a grown-up man would eat their contents, and then empties them on to the ground.

When this has been duly performed, an inkstand, a pen, a rupee, a piece of earth, a small quantity of paddy, &c., are placed before the baby, which naturally touches one or more of them. Prognostications are made from its touch. If it is the inkstand, he will be learned ; if the piece of earth, he will be a landlord ; and so on.—*R. M. Chakravarti : Gayá.*

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769. **Bengal—Naming a child—Namakarana.**—With the *annarámbha* ceremony on a male child is performed the *námakarana* or naming.

Every Hindú has two names: the *byakta*, his common one, and the *abyakta* or hidden one.

They are decided thus. The family choose two names, which the family-priest writes on a flat stone with a piece of chalk. Then a lamp (*pradíp*) with two wicks is lighted, each wick representing one of the names. The wick which burns bright settles the *byakta* name, the other represents the *abyakta*. The father then whispers the names selected for her son into his wife's ear.

In the original selection the *rási* or sign of the zodiac under which the child was born is considered.

There is no *námakarana* for girls. They usually take the name borne in infancy.

Feasts to Bráhmans always accompany these ceremonies, and in the case of rich families much magnificence is displayed.—*R. M. Chakravarti: Gayá.*

770. **Madras—Thieves.**—Thieves in Southern India are said, on starting on an expedition, to give a handful of uncooked rice to their wives to chew, and to receive another in return. This, a funeral ceremony, is a token of the dangers of their calling, and has given rise to a saying used ordinarily to a person when embarking on a course involving danger.

"Sir, take this up after giving a handful of rice to your people."

Váykk-arisi-póttu vittu ní inda káryatil irangu.—*S. M. Natesa Sastri: Madras.*

771. **Oudh—Birth custom.**—In Oudh a lying-in-woman is bathed the day after delivery.—*Kakku Mal: Faizábád.*

772. **Oudh—Conveying bad news.**—Just as the English use black-edges to envelopes, so do the natives here leave one corner of an envelope open, a warning that the letter inside contains bad news.—*Kakku Mal: Faizábád.*

773. **Oudh—Procuring offspring—Cocoanuts.**—Barren women will eat cocoanuts or cocoanut seed as a means of procuring offspring.—*Kakku Mal: Faizábád.*

774. **Oudh—Evil-eye—Red chillies.** — Red chillies are whirled round children's heads at night to keep off the evil-eye.—*Kakku Mal: Faizábád.*

775. **Oudh—Bad news—Letters.**—Always destroy a letter containing bad news, such as a death, at once. It is very unlucky to keep it.—*Kakku Mal: Faizábád.*

FOLKLORE.

776. **Bihar—Western Bengal—Drought—Methods of procuring rain.** In seasons of drought a holy stone named *Náráyan-chakra* is kept in a vessel full of water, so that it may give rain. Sometimes a piece of plaintain leaf, containing the names of 108 villages, beginning with the letter *k* and not ending with the syllables *pur* or *púrá*, is thrown into water. In Bihar the low caste women sing songs praying the god Barun (Varuna) to give rain.—*R. M. Chakravarti: Gayá.*

777. **Bihar—Bengal—Rain in excess—Methods of averting.**—In seasons of excessive rain, elderly women put round their necks a necklet resembling in shape a *hansalí* and made of rattan, and pray to Indra, promising that they will make to him an offering of *dadhi* (curds) and *khai* (fried grain), should he order fair weather soon. Sometimes a pit is dug, and a copper vessel containing fire is put into it by a person who is the only son of his mother. Sometimes a lamp-stand is placed upside down for the same purpose.—*R. M. Chakravarti: Gaya.*

778. **Madras—Pen-Malayalam—An Indian home of Syrens.**—There is a general belief among old people at Madras and the neighbourhood of the existence of a tract of country on the Western Coast called Pen-Malayálam or Female Malabar, to which place if males go they think they would be allured by the inhabitants, and fascinated into staying for ever.

I never could find out the source of the idea until I came across a prose Tamil version of the *Asvamédhika* (Horse-sacrifice) section of the *Mahábhárata*, when a "Pen-Malayálam" is mentioned, and when the retinue of Arjuna is said to have become highly enamoured of the inhabitants.—*S. Sunkerni Wariars: Madras.*

779. **Berar—Alchemy.**—A *bairágí* came by his end in a tragic manner lately at Malkápur, a large flourishing town on the line of railway, in the Báldáná District. He put up at the *sarái* with an accomplice, and professing acquaintance with alchemy, he took a few pice from a wealthy *sáhúkár's* son, and showed him gold pieces instead, which so delighted him that he forthwith gave gold to the value of 800 rupees to be converted

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into something more precious. The two closeted themselves in a small air-tight room, and erecting a furnace commenced operations. What transpired subsequently is not properly known, but when the *sáhúkár*, after a long search, opened the room, he found the two unfortunates quite dead, apparently through suffocation. On the *bairágí's* body being searched the whole of the gold was found secreted on his person, only a few pieces of copper being found in an earthen pot. On hearing of the catastrophe, the accomplice attempted to clear off with the deceased's belongings, but was arrested in the act of taking the train, and sentenced to two months' imprisonment in the local District Jail.—*Pioneer: Allahabad.*

780. **Bombay—Persia—Drinking custom—Libation.**—Before drinking, the people of Khándesh pour a little of the liquid on the ground as an offering. Persians put a finger in the vessel and flick a little of the liquor away, wishing evil to go with the liquor scattered.—*Ghain: Khándesh.*

781. **Bombay—Anniversaries—Candle burning**—Musalmáns sometimes burn candles on anniversaries of important events, or vow to burn them every Thursday evening in Armenian churches.—*Ghain: Khándesh.*

782. **Oudh—Doves.**—Doves in Oudh are much prized by Muhammadan noblemen and *faqírs*, who call them *kumri*. Hindús do not like to keep them. However, to my surprise, one day I came across a *baniyá*, who had reared the survivor of a pair, which he called Satgurú and worshipped it!—*G. Woulfe: Balrampur.*

783. **India—Power of astrologers.**—The large majority of Asiatics are so infatuated in favour of judicial astrology that, according to their phraseology, no circumstance can happen below which is not written above. In every enterprise they consult their astrologers. When two armies have completed every preparation for battle, no consideration can induce the generals to commence the engagement until the *sahét* be performed, that is, until the propitious moment for attack be ascertained. In like manner no commanding officer is nominated, no marriage takes place, and no journey is undertaken, without consulting these seers. Their advice is considered absolutely necessary, even on the most trifling occasions, as the proposed purchase of a slave, or the first wearing of new clothes. This silly superstition is so general as an annoyance and attended with such important and disagreeable consequences that I am astonished it has continued so long: the astrologer is necessarily made acquainted with every transaction, public and private, with every project, common and extraordinary.—*Forbes' Rás Málá, p.* 35.

784. **Persia—Cures for cholera—Royal partridge feathers.**—Sometime ago a royal partridge (*Kabk-i-Dárí*) was brought to me from the hills by a friendly *shikárchí*. On presenting it to me, he pointed out a small cluster of very small feathers situated just behind the big tail feathers, and hidden by the feathers of the back.

"These small feathers," he said, "are much prized by us, as those who keep them about their person are certain not to be attacked by cholera."

The *Kabk-i-Dárí* is only to be found high up among the most inaccessible points of the mountains.—*S. J. A. Churchill: Teherán.*

785. **Bihar—Legend of Shekhpura.**—Deep in the heart of the District of Munger, the most picturesque and the most interesting of all the Districts in Bihar, there exists a little colony of Muhammadans. No great wonder one would think, considering that the followers of the prophet are spread all over the face of the country; but this colony stands apart from all other Musalmáns. Emigrating direct from Imperial Delhí in times so far gone by that no record of the date exists, they settled in the lonely spot I am about to describe. They retain to the present time the courtly manners, the purity of language, the dress and customs of their early home. Marrying amongst themselves, keeping apart from all other people, whether Hindús or Muhammadans, they always have been, and still continue to be, a peculiar people. To account for their rise and existence, there is the following legend, which doubtless has its origin in truth.

Rájgir, the ancient capital of this part of Bihár, was no longer in its glory, and Buddhism had become a mixed religion when a *jogí*, whose home was not far from Rájgir, started on a pilgrimage. He travelled far and wide, finding food and shelter where he could beg it, and one bright morning found himself in Dehlí. The city was alive with the glitter and the show of a passing procession. The streets were thronged with men and women. Cymbals clashed, drums beat, mingling their dull rolling sounds with the ringing notes of the trumpet. Flags floated in the air, pennons danced in the breeze, elephants led the van, and then approached in a steady line the *sawárs* of the body-guards of the Emperor of Dehlí, gay in their brilliant uniforms, the bright beams of the morning sun reflected from their steel caps and unsheathed sabres. In the centre of the party rode the Emperor himself on a white charger, his magnificent jewels flashing in the sunlight. Closing the procession came the officers

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of his court in their picturesque dress, and all the poor of Dehlí streamed behind, filling the air with their cries of welcome to their Imperial master.

The *jogí* followed the throng through the winding streets of Dehlí, and entered that part which is now the Queen's Garden. Crossing the square the procession reached at length the beautiful Díwán-i-'Ám, and the Emperor dismounted, ascended the steps, and walked up to the throne erected for him; and while his guards gathered round him, he took his seat, waving the by-standers away right and left, and so leaving an open space, through which he could see the great crowd of his subjects surging below the open arches of the Díwán-i-'Ám.

The *jogí* pushed his way to the front, and turning to a by-stander, inquired what was about to take place, and learned that the Emperor had come to administer in person that open-air justice which his subjects understood and loved so well. "The Emperor will hear with his own ears," said one. "He will see with his own eyes," said another. "He will judge the cause of the widow and the orphan by his own judgment," exclaimed a woman. "And mine by his own reason," said an aged man, "and I shall have no false witnesses nor plundering lawyers to pay!"

The day wore on, but the crowd continued to surround the Díwán-i-'Ám, and the *jogí*, a tall, stalwart figure, clothed in ashes and leaning on his staff, his only possession, still stood beside the marble step to which he had forced his way when a Shekh, who was a noted character, one of the holiest of the holy amongst the Muhammadans of Dehlí, descended, and was about to pass on when he caught sight of the *jogí*, and stopping first to gaze, he next proceeded to question him.

"*Saláni*, oh *jogí!* From whence do you come? said he."

"From Gangamukhí, in the north. From Púrí, in the south. From Kásí last, where I washed away my sins in the waters of Mother Gangá."

"Your worship is a delusion," said the Shekh; "your faith is false, your gods are wood and stone. Come home with me, and I will teach you a better religion, and I will feed and clothe you while I teach you—come!"

The great dark eyes of the *jogí* glowed and his lips quivered, but in a few moments his features settled into their usual calm. He turned and followed the Shekh. That night the strangely matched pair sat together in Shekh Ibráhím's garden, the *jogí* describing his distant home and people, the solemn worship of his gods, the great images of Rájgir, the monasteries of a dying faith, and the rising temples of the new, till the proselytising spirit of the Muhammadan was roused in behalf of the benighted people of Bihár. He discussed with the *jogí* the doctrines of Islám, and the Hindú listened with such attention and respect that, as the discussion day by day was renewed, he began to believe the *jogí* was a convert to the Muhammadan faith.

Days went by—a month elapsed. The *jogí* still begged his morsel of food from door to door, declining to receive anything at Shekh Ibráhím's hands except shelter and instruction, when one day it was discovered that the Hindú was gone, leaving no trace behind!

"I have lost him," exclaimed the Sheikh in wrath, "but though I have not converted him, I will convert his brethren. They shall no longer worship stocks and stones; they shall yet say—"There is no God but God, and Muhammad is his prophet!"

And so began in a glare of enthusiasm the missionary enterprise of Shekh Ibráhím. He gathered together a few men of rank and means, who sold all they had and followed him. He collected others of all grades and trades to accompany him, promising them prosperity here and glory hereafter, and besides these followed him many of the poor and wretched who could not be worse off than they were in Dehlí, and might be better in some other place. They started on their long journey a great company of men, women and children, trusting to Allah and their own thews and sinews to accomplish their journey in safety, and after long travelling they reached a wide fertile plain in Bihar, which lay under the shadow of a range of great rocky hills. Here Sheikh Ibráhím pronounced the *azán*, and the frowning peaks above him echoed and re-echoed the great name they had never heard before. "Here will we live," said he, "and to the idolators around us will we teach our faith, and this place shall be called Shekhpura." And Shekhpura it is to the present day.

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786. Oudh—Popular tale.—A certain prince chose his freinds out of the lowest classes, and naturally imbibed their principles and habits. When the death of his father placed him on the throne, he soon made his former associates his courtiers, and exacted the most servile homage from the nobles. The old wazir, however, despised the young king and would render none. This so exasperated him that he called his counsellers together to advise the most excruciating of tortures for the old man.

Said one—"Let him be flogged alive, and shoes made of his skin, your majesty." The *wazír* ejaculated on this but one word "origin."

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Said the next—"Let him be hacked into pieces, and his limbs cast to the dogs." Again the *wasír* said "origin."

Another said—"Let him be executed forthwith and his house levelled to the ground." But the *wasír* said "origin."

Then the king turned to the rest, who declared each according to his opinion, the *wasír* noticing each with that one word. At last a young man, who had not spoken hitherto, was asked.

"May it please your majesty," said he. "If you ask my opinion, it is this. This is an aged man, and honourable from his years, family, and position; moreover, he served the king, your father's court, and nursed you as a boy. It were well, considering all these matters, to pay him respect, and render his old age comfortable." Again the *wasír* exclaimed that ominous word "origin."

The king now demanded what he meant by it.

"This, your majesty, you have here the sons of shoemakers, butchers, executioners, bakers, &c., and each has expressed himself according to his father's trade. There is but one noble-born among them, and he has made himself conspicuous by speaking according to the manner of his race."

The king was ashamed and released the *wasír*. *G. H. R.: Lucknow.*

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787. **Oudh—Popular Tale.**—A certain man had an only daughter, whom he promised in marriage to several men, and when the day appointed for the wedding came he knew not what to do. At last an idea struck him. He made a great feast, and made as though he was giving many girls in marriage. Then he placed a kitten in one of the palanquins, a dog in the next, a lamb in the other, a kid in yet another, and giving his daughter to the one he approved of most,

As they left he prayed that his trick might not be found out. The Fates were propitious, and each bridegroom found a bride when he arrived at home.

After a year he thought he would go round and see how it went with each. The first mother-in-law said.—"The girl is very good and very teachable, but she has an ugly trick of stealing food." "That was her mother's trick," said the man wisely and left.

Said the next. "The girl is good and trustworthy, but she had a way of snapping at people." "That was a trait of her mother's," said the man.

And so on till he came to his child. "She is thoroughly good. There is no fault in her, said the mother-in-law." "She is like her mother," replied the man, and turned thankfully to his own house.—*G. H. R.: Lucknow.*

788. **Oudh—A Muhammadan moral tale**—A very irreligious man once inquired of the prophet what God intended for him in the next world. "To-morrow," said he, "I shall tell thee." "And for me too," said an old man who had spent all his long life-time in deeds of piety.

At night the prophet was as usual caught up to Heaven, and did not fail to ascertain what was asked him. Said he to the pious old man:—"For thee there is a pearl so large that a bird in flying round it would require some days to compass it." "Ah," said the man, "is that all the Almighty has prepared for me after the prolonged worship I have rendered him." Said the prophet to the other:—"For thee it is ordained to stop in outer perdition." "I praise God," said he, "let him do with me as he will, I am not worthy of even that."

Again when the prophet was caught up to Heaven, it was told him the decrees had been changed. The man who had built so much on his good deeds must change with the one who did not lay claim to anything but unworthiness.—*G. H. R.: Lucknow.*

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789. **Oudh—A story about Moses—Muhammadans.**—Moses asked the Almighty to allow him the control of the world and its inhabitants for a day. While dealing out the sustenance of the world for the day, he observed an old man who led a most ungodly life. Said Moses, "I will not allow him any food." Then the Great God took the balances away from his hand, saying:—"Did I not tell thee the work would be too much for thee? For three score and ten years have I borne with this man, and thou canst not suffer him for one day."—*G. H. R.: Lucknow.*

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790. **Oudh—Lucky pets—Dogs.**—It is good to keep a dog; it longs for the members of the household to increase, in order that it may get an extra bone. A cat is not good. It longs for its master to loose his sight that it may feed out of his plate.—*G. H. R.: Lucknow.*

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791. **Oudh—Unlucky pets—Goats.**—A goat hopes that the house of its master may fall to ruin so that it may leap from pillar to pillar, or that its master may die, so that it may eat the soft grass from off his grave.—*G. H. R.: Lucknow.*

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792. **Oudh—Unlucky pets—Doves.**—White doves may be kept by kings, who are above the vicissitudes of life, or by *faqírs*, who have nothing to lose.—*G. H. R.: Lucknow.*

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793. **Oudh—Whirlwinds.**—The whirlwinds are gods going to the Jamná to bathe.—*G. H. R.: Lucknow.*

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794. **Lucknow—Procuring sons—Power of prayer—Muhammadan.**—A certain man who had no children prayed the prophet to intercede for him, but the Almighty denied the request.

The man next had recourse to a devotee, a very holy man, who immediately buried his face between his knees, and began to implore with such longings that he received an answer to his petition.

On this Muhammad was surprised, but the deity explained to him:—"Thou dost not understand it, O Muhammad; that man was praying away thy very Heavens and my Throne."—*G. H. R.: Lucknow.*

795. **Oudh — Muhammadans — Origin of skin discoloration.**—The prophet was of a very swarthy complexion, and it is said some fair person derided him on account of it; it was therefore decreed that every one should share his misfortune more or less, and every one has a dark coloured patch somewhere on the skin.—*G. H. R.: Lucknow.*

796. **Oudh — House-sweepings — Muhammadan women.**—Fátima, the wife of 'Alí, was going out with a basket. "May the contents of it ever increase," said 'Alí, not knowing what it held. It happened to be the sweepings of the house. His blessing fell on it, and that is why there is no end to the work of sweeping out a house!—*G. H. R.: Lucknow.*

797. **North-West Provinces — Magical properties of the acacia—Babul.**—It is very unlucky to sleep on a bed made of *acacia* wood, as the tree is inhabited by a *jinn*. If a man go daily to the jungle with his *lóṭá* full of water and on his way back throw half the contents on a particular *acacia* tree for 21 days in succession, he will have to get up at midnight, whether he likes it or not, on the 21st day, and will be drawn irresistibly towards the tree where the devil will appear to him. If he escapes immediate death he will get all he wants, but remains in the bondage of the demon.

They tell a story here of a Kurmí who did this, and finally died. When his friends took the corpse to the burning ground, they saw the devil sitting on his belly. The devil asked them what they meant by burning *him!* The astonished friends took the corpse home, and this went on for four days in succession, at the end of which time the man really died.

In camp, the other day, we got one of our charpoys broken by a vicious camel. A country carpenter was called to repair it, and a piece of *babúl* wood was procured for the purpose. The servants unanimously objected to its being used, and declared that no one (short of a *Padré!*) could get a quiet night's rest on such a bed. There is no objection to using the wood in building a house, making agricultural implements, &c.—*William Crooke: Eta.*

798. **North-West Provinces — Cures — Cholera.**—We have had some epidemic cholera here lately, and the people have been going through the usual spells to remove the disease. The commonest mode is to light fires round the village, and perambulate the boundaries, beating drums and letting off fireworks. This was going on the other night in a village when the inhabitants of the next village turned out *en masse* and tried to prevent it, as it might bring the disease into their boundaries.

We were driving along the road lately one evening when this was going on close by, and the syces implored us to whip up the horses and get out of the way, as the cholera-demon was just on the point of crossing the road near where we were, and it would be inadvisable to meet him as he was passing.

Our great cholera-god is Hardaur or Harda Lála, the ghost of some ancient worthy who died of the disease. Most villages have a mound in his honour, which now-a-days is gaily dressed with flags, peacock's feathers, &c., and offerings of milk, curds, and sweets are made on Sundays. On such occasions the demon pays the place a visit, and a couple of bricks are put in front of the shrine on which he may alight, as of course no well-conditioned ghost can rest on mother earth.—*William Crooke: Eta.*

799. **North-West Provinces—Epilepsy—Defilement of a sacred place.**—At Awá, in the Eta district, there is a tomb of a local saint or Sayyad, which has some reputation in the neighbourhood as a holy place. This word *Sayyad*, by the way, seems here to be a corruption of *Shahíd* or martyr.

I knew a case which occurred a few years ago in connection with this tomb. There was a wood yard close to it, in which a watchman used to sleep at night. One morning this man was found in a sort of epileptic fit, and on his coming somewhat to his senses, it appeared that during the night he had got up to relieve nature, and in the dark inadvertently did this *in the direction of the tomb*. Some awful vision immediately appeared to him, and he become insensible. His family at once sent for the local "knowing man" or *syáná*, who prescribed a course of offerings of milk, sweetmeats, &c., and a series of prostrations by the sick man and his relations to the spirit of the offended saint. After some time this (aided by the advice of the Government Native

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Doctor) proved efficacious, and the man recovered, but the result was for the time greatly to enhance the reputation of the saint.—*William Crooke: Eta.*

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800. North-West Provinces—Buried treasure—Speaking wall.—I had a case the other day of two old ladies who live in the same house which is divided into two parts by a partition wall. One of the old ladies (on bad terms with the other) alleged that she had reason to believe that the wall contained family treasure, and asked that she might be allowed to demolish it and make a search. On being interrogated as to her reasons for believing that there was buried treasure in the place, she said "that the wall used to *speak* at night (*rát ko dívár bol rahí haí*). I am told that this is a common occurrence in places where there is reason to believe that treasure is concealed, such as old ruins, &c. The place it appears does not usually utter any articulate sounds, but some demon guarding the treasure sometimes makes a noise during the night time. —*William Crooke: Eta.*

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801. Oudh—Bais—A version of the legend of Salivahana.—The original tradition of the birth and life of Sál Báhan (Sáliváhana), the reputed first ancestor of the heroic clan of the Bais Rájpúts which inhabits the seven and a half *parganás* of Oudh, which form the kernel of *Baiswárá* is, as far as I have been able to ascertain from different sources, as follows:—

Sál Báhan, the son of Shésh Nág (Sésanága) or the great World-Serpent, was brought up in a potter's cottage in Mungi Patan, on the Narbada, and early showed by his wit and strength that he was destined to shine on the grand stage of the world. His great wisdom and keen judgment soon secured a high reputation for him.

His chief occupation and amusement was to make clay figures of elephants, horses, and men-at-arms, and before he reached manhood he commanded this fictitious army to march against Rájá Bikramájít of Ujjain (Vikramáditya of Ujjayiní), and, strange to say, the clay figures did move as if they were endowed with life! When the two armies met, the animated clay of the young hero instantly turned into living brass, and the heavy weapons of his formidable opponent fell harmless on the hard material. After a feeble resistance Bikramájít fled from the battle-field and took refuge in a temple of Dévi, whither he was pursued by Sál Báhan. The heavy iron gates of the temple offered no resistance to the young Bais, and opened at the mere sound of his voice. Bikramájít acknowledged defeat, and a reasonable division of the royal power was made on the spot.

After the death of the elder king Sál Báhan became Rájá of India, and later in life he conquered the Panjáb, and died, and was buried in Siálkót.—*T. Chandarpál Singh: Rai Bárélí.*

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802. Madras—Second Sight.—A young native named T. S. Narrainsawmy Iyer, belonging to the Shivagiri Zamíndárí, in the Tinnevelly District, is at present causing some sensation in Madras by foretelling events in connection with the lives of individuals. He can also speak of past events. The procedure he adopts is merely to scrutinise the angularities in the human face. He can tell by this means, with accuracy, the year, and the month, and the date, and also the hour, in which an individual was born. He can, moreover, tell, with accuracy, what will happen to any individual in the course of a week or two. Many educated natives, it is said, have tested his powers in regard to these matters, and appear to be thoroughly satisfied that the man is no impostor. He speaks to the existence of a certain book, which, it is said, P. Srínivása Ráo, Rái Bahádur, has undertaken to get published, and which, the young man states, will enable every one to read his own destiny. The book is full of mathematical calculations, and aims at being a scientific treatise.—*M.: Madras.*

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803. Bengal—A case of Corpse Light.—A small town, some two hundred miles from Calcutta, has been the scene of rather an amusing event, which shows how easily the native mind is exercised by anything which appears to be supernatural. Not far from the town there is a grave, in which was buried, some sixteen years ago, the body of a native lady. On this grave there appeared, one evening lately, a small bright light, burning steadily with a clear unwavering flame. Each successive evening as darkness fell the light continued to appear, till the people of the town, believing it to be a warning from the dead, began to be alarmed. One of their number, a native attorney of respectability, called on an English gentleman and informed him of the strange fact. He said he and some friends had together visited the grave and seen the light, but feared to approach close enough to touch it. The gentleman promised he would himself visit the grave and try to ascertain the cause of the apparition, appointing the evening of the same day for doing so.

Duly, at dusk, both native and Eurpeon arrived on the scene, where, around the grave at a safe distance, had collected about three hundred people; and duly, as darkness fell, which was greater than usual on account of the weather being cloudy, the light appeared on the grave:

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first a faint spot of pale blue light, then gradually increasing till it became the centre of a small circle of radiance. Every eye was fixed on the Englishman as he approached the grave and dead silence prevailed as he stooped and, from a small hollow filled with dead leaves, secured the dreaded object, and facing the crowd, showed the corpse-light burning on his hand. With a rush the people crowded round, pushing, tumbling, and trampling on one another in their anxiety to have the first view, when they discovered that this strange phenomenon, which had aroused such fears and collected all the inhabitants of the town to the spot—this ghostly glow—this awful emanation from the grave—was a glow-worm!

It may be mentioned that in the part of the country to which this true story belongs the glow-worm is almost unknown. The fire-fly is common, but its ray being intermittent is entirely different from the steady light of the glow-worm. This will, in a measure, account for the astonishment of the natives at its appearance, added to which its having chosen a grave for its refuge, gave to the light a ghastly character, which it would not have possessed had the insect appeared in another spot than on the resting-place of the dead.—*Pioneer : Allahabad.*

[However, had it not been for the presence of the European, no doubt this would have been another case of *undoubted* corpse-light!—ED.]

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804. Madras—Child-birth—Easy delivery—Folk Medicine.—When the pains commence pound up some green leaves of the *kovai* creeper (Sanskrit *bimba ; Bigonia grandis*) into a jelly, and administer with a little castor-oil. Then tie the two great toes together with the creeper-strings, and the labour will be greatly relieved.—*S. M. Natesa Sastri : Madras.*

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805. Madras—Crying in children.—Many mothers in Madras foolishly believe that it is a good thing to make a child cry as often as possible. The result is the bringing up of many a peevish boy and girl.—*S. M. Natesa Sastri : Madras.*

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806. Madras—Sneezing.—A sneeze is a good or bad omen according as the person from whom it comes, and according to the number of times it is repeated, *e. g.*, one sneeze from a woman and two sneezes from a man are good omens, and *vice versâ*. From this notion arises a well-known saying in Tamil :—"*Irattai-thumbal tumbi-nánáhál mottai talaiyil mayir valarum ;* if a man sneezes twice a bald head will show hair."—*S. M. Natesa Sastri : Madras.*

807. Madras—Recipe for bugs.—Let the oldest person in the house write down in columns thus 108 names of places ending in the same way.

Tiruchináppalli,	Mailápúr,	Dharmapuri,
Tirukáttuppalli,	Tiruvánúr,	Dhárápuri,
Chakkaráppalli,	Tanjávúr,	Bhímápuri,
and so on.	and so on.	and so on.

When he has reached the 108th name in the last column every bug will leave the house.—*S. M. Natesa Sastri : Madras.*

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808. Madras—Malabar—Legend of Srivancham — Anantasayanam — Achchangadu Forest.—In the middle of the *Kishkindhá* forest (the modern ruins of Hampi in the Ballári District of the Madras Presidency), there lived in a small village a Bráhman who was a great worshipper of Siva. Daily he used to return home at the tenth ghatiká of the day to worship his *lingas*, of which he had several, till the 20th ghatiká, and then take his dinner. He had a male child in his old age, and so was extremely fond of it. But the child soon came to take too great liberties with his father, and used to push down the *lingas* as soon as his father set them up for his *púja*, after bathing them in water, milk, honey, tender cocoanut-water, &c. For all this, as he was his only child in the wane of his life, he put up with the trouble he gave him.

But one day his patience was exhausted. He returned home very late and sat down for his *púja*. Hunger was teasing his vitals, and he wanted to get over his worship and sit down to his dinner. The child, as usual, began to upset all the *lingas*. Great as was his father's rage, still his forgiving nature would not allow him to do more than just push him away with the back of his hand, when lo! the child grew up to the sky with the body of a sage, and thus addressed the bewildered father.

"My father, till now, know me henceforth to be no more your son. Every child, till the fifth year of his age is reached, is a god, and even so was I. However devoutly you may have worshipped these *lingas*, because you did not respect the god in me by pushing me away with the back of your hand, I leave you now and go to my abode in the Heavens, and if you come to the Achchangádu forest you shall meet me there."

Thus saying the child ascended to the sky and disappeared from the view of its father, who was greatly mortified. He left his home and wandered about like a mad man inquiring for the Achchangádu forest, but could not find it. For more than a dozen years he continued in his search till at last he reached the extreme south, and met an old woman coming towards him with a child in her hips. It was crying, and she, to threaten it, said—"Will you be quiet, or shall I cast you into the

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Achchangádu forest?" When the old man heard this he danced for joy, and ran up to inquire where the forest was. The old woman told him, and he went into it; and there, almost in the middle of it, holding on to a fallen tree, was his child crying! He went up to it and found that it was no more than an image.

From that day he continued to worship there, and thus arose the sacred place now called Anantasayanam, in the original Achchangádu forest.

Anantasayanam—the modern Srívánchyam—is on the Western Coast in the Malabar Country.—*S. M. Natesa Sastri: Madras.*

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809. Madras—The pusuni gourd.—The *púsuni* gourd (*cucurbita pepo*) is a very favourite dish in Madras among the Hindús, but no woman can break it for cooking purposes. She must first get a man to crack or slit it before she can use it.

Can any one explain this curious superstition?—*S. M. Natesa Sastri: Madras.*

TRIBES AND CASTES.

810. Straits Settlement—Selangor—Sakeis—Aborigines.—The Sakeis, as the aboriginal tribes are called in Selangor, have been more closely brought under the direct personal influence of the Government Collectors during the past year, and some interesting particulars as to their habits and customs have been furnished by Mr. Bellamy, Collector of Kwala Langat. These particulars, although having immediate reference only to the tribes inhabiting the Ulu and Kwala Langat Districts, may be taken as generally characteristic of all the Sakeis in the State. Each tribe is governed by three chief officers, called respectively *batin*, *jinang*, and *jukra*, of whom the first is the superior, and the others rank immediately below him; their offices are partly hereditary and partly elective.

In the coast districts the dialect and customs of the Sakeis living near the sea differ somewhat from those of the inland tribes; but, as far as we have yet been able to ascertain, these differences are not greater than can be readily accounted for by the difference of their surroundings, and are by no means sufficient to justify their being classified as distinct races. The invariably wavy or curling hair of the Sakeis clearly distinguishes them from the straight-haired Malay, and their features also would appear to show that they are more nearly allied to the Papuan than to the Malay race. Their language, again, is quite different from Malay (*e. g.*, their universal word for fire is *us*, in Malay *api*); and although many Malay words are gradually being introduced into their vocabularies, there appears to be absolutely no connection between any true Sakei word and its Malay equivalent.

The inland tribes are extremely expert in the use of the *sempitan* (a blow-pipe of bamboo, about 8 feet in length), and they have been seen to make excellent practice with this weapon up to a distance of 50 or 60 yards. The exact composition of the poison into which their darts are dipped slightly varies in every District, and each tribe has a recipe for the ingredients which is carefully committed to memory, and handed down from father to son. In all cases the juice of the *ipoh* or *upas* tree is the principal ingredient; but Mr. Bellamy says that in Langat this is mixed with pepper, *tuba* and *buah barangan*, a local jungle fruit; whilst in Klang the mixture is with arsenic and gutta. The various ingredients are boiled down until they assume the consistency of treacle, when the decoction is considered ready for use. Birds or monkeys die within a quarter of an hour after being shot by these poisoned darts, but the manner of their death does not in any way prevent them from being cooked and eaten by the Sakeis.

On the coast the chief occupation of both men and women consists in fishing, and they are also skilful boat-builders.

Their main source of income consists in the sale or barter of jungle produce, such as honey, gutta, and gharu-wood, and they use an ingenious contrivance for collecting fruit to obviate the necessity of climbing the trees. By splitting a long bamboo longitudinally between the two upper joints, and pressing it from above, they form a species of circular basket called by Malays *ruap*. This is fastened with rattan to retain the shape, and two of the pieces are cut out in front, leaving an opening sufficiently large to admit the fruit, which can then be detached from the tree and gathered in the basket without danger of being bruised by falling to the ground. They are clever also in making fish-spears, and sometimes employ a small native forge fitted with rude bellows, in which pieces of wood bound round with cloth take the place of piston-rods, and are worked up and down alternately in two bamboos fixed perpendicularly in the ground.

Their principal musical instrument is a long bamboo (called by Malays *bulu beribut*), in which incisions are made at irregular intervals, and which, when attached to the top of a tree, vibrates in the wind, and produces sounds similar to those of an Æolian harp. Another musical instrument (called by Malays *kranting*) is not unlike a zither, the frame consisting of a bamboo, and the four strings (made from the natural covering

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of the frame or from split rattan) being ingeniously raised on "bridges" of wood. They exchange their jungle produce for tobacco, salt, rice, and gaudy-coloured sarongs, which they now frequently wear, instead of the bark aprons made from the terap tree, which formerly constituted the sole clothing of both sexes.

Mr. Bellamy states that the Sakeis have a vague belief in a future life and also in the transmigration of souls. They are a harmless and inoffensive people, very grateful for kindness, and thoroughly appreciating the protection they now receive, instead of the ill-treatment they formerly experienced at the hands of the Malays. All the tribes have been encouraged during the past year to improve their dwellings, and to increase their small plantations of maize, bananas, etc.—*Antiquary: London.*

LANGUAGE.

811. **Afghanistan—Balochistan — Sangur.** See Vol. IV, note 288.

Sangur is found as a Persian word in Johnson's *Persian Dictionary*, where the meaning "intrenchment" is given, as well as "porcupine."

Here is a description of a *Sangur* taken from Masson's *Journey to Kalat*, p. 139. "Kalat has three gates: the Northern, or Mastung; the Eastern, or Dildár; and the Southern, or Gil Kan. Adjoining the latter is a triangular out-work called the Sanghar, entered by a gate close to that of Gil Kan. There are no houses in the Sanghar, which is formed by the continuation of the western wall along the ridge, on the eastern face of which the town is built, and by another wall carried from it to the gate Gil Kan. At the apex is a large tower."

Does not *Sangur* in Afghanistan and Balochistan often mean any hastily improvised breastwork or other fortifications composed of *stones?* If so, the derivation is obviously from *Sang*.

The *Sangur* used by our Commissariat Department at Kabul during the first Afghan War appears to have been a small fort, where grain and other supplies were stored.—*M. R. H.: England.*

812. **Persia—Sangar.**—See Vol. IV, note 288. *Sangar* is well enough known in Tehran as a common Persian word for an entrenchment, or any thing built up of stone and mud, in order to protect oneself from an attack by an enemy.—*S. J. A. Churchill: Tehran.*

813. **Persia—Aligole.**—In Vol. IV, notes 40, 287, the origin of this word is asked. *Aligole* is a compound of علي and قلي. The first is the Arabic 'Ali, name of the Amírul-mumínín; and *quli* (better known as *kuli*) is Jaghatai Turkish for slave. Thus the troops so called are slaves of 'Ali.—*S. J. A. Churchill: Tehran.*

814. **Burma—Corruptions of English.**—*Kalab*=club in common Burmese parlance.—*R. C. Temple: Mandalay.*

815. **Burma—Word-coining.**—(1) *mí-rathá*, fire-carriage, is used for a train.

(2). *Sabwé-yóng*, table-house, is used for a mess or club.—*R. C. Temple: Mandalay.*

816. **Straits Settlements—Cockup—Kakap.**—Colonel Yule has the following in his glossary of Anglo-Indian words, p. 175:—"*Cockup*, an excellent table-fish, found in the mouth of tidal rivers in most parts of India. In Calcutta it is generally known by the Bengalí name of *bigtí* or *bhekti*, and it forms the daily breakfast dish of half the European gentlemen in that city.

"The name may be a corruption, we know not of what; or may be given from the erect sharp spines of the dorsal fin. It is *Lates Calcarifir* (Gunther) of the group *Percina*, family *Percidæ*, and grows to an immense size, sometimes to eight feet in length."

Cockup seems to be a corruption of the Malay name *Kakap* of this fish. Favre (*Dictionnaire Malais Francais*) has—*ikan kakap, d'une sorte de perche de mer, barbonne (Lates nobilis).*"—*W. E. Maxwell: Singapore.*

817. **Japan—India—Straits Settlements—Makassar—Philippines—Galgal.**—In Shakespeare's *Hindustani Dictionary* this appears as a Hindustání word:—"*Galgal*, a mixture of lime and linseed oil, forming a kind of mortar impenetrable to water."—(See Yule's *Glossary*, s. v. *Galgal*).

Is this the Malay word *gala-gala*, which has been carried westward? Or have the Malays borrowed from India? Duplication is very characteristic of Malay. Favre explains *gala-gala* to mean certain *melanage de resine et de chaux qui sertá goudronner les navires.*

The same word is used in Makassar and in the Philippines, where *gala-gala* (in Bisaya) is said to mean "*espéce de mastic qui se fait avec de la chaux et de l'huile.*"

Colonel Yule quotes a passage in Cock's *Diary* (1621), where the writer speaks of making *gallegalle* in Japan with lime.—*W. E. Maxwell: Singapore.*

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818. **Straits Settlement—Jam-Hour.**—This is the word commonly used in Malay to express the English "hour," a division of time, which they have learnt in recent times. It also signifies a clock or watch. Favre derives it from a Persian word meaning a glass or mirror, but it seems more likely to be the Arabic *sam* (plural *aswám*). The *sam* in practical parlance is said to be the 8th part of day and night. It is in fact a nautical watch or Hindú *pahar*)—(See Prinsep, quoted by Colonel Yule, *Glossary*, p. 809).—*W. E. Maxwell: Singapore.*

HISTORY.

819. **Straits Settlements—Penang—The Light Family.**—Francis Light, the first Superintendent of Prince of Wales' Island, who died in Penang, October 21st, 1794, left two sons, one of whom entered the Army, rose to the rank of Colonel, and died in Australia in 1839. This Colonel Light was appointed Surveyor-General, and fixed upon the site where the city of Adelaide now stands. On 28th December, 1836, just half a century after Francis Light had taken possession of Penang, Colonel Light formed one of the party which under Governor Hind Marsh landed at Holdfast Bay. There under a venerable gum tree, not far from the shore, in the presence of the officers of Government assembled, the Orders in Council creating South Australia a British Colony were read.

Light's other son was christened Francis Lanoon, he having been born at a time when Penang was being attacked by Lanoon pirates. After the taking of Java, he went to Minto as Resident, and there married a native, who became a Christian. His son Robert Rollo, born in 1818, is now living in Perak.—*K.: in Straits Notes & Queries.*

820. **Straits Settlements—Penang—The Light Family.**—In a letter published in *The Times* of November 13th, 1875, a Lieutenant-Colonel George Palmer, who described himself as one of the "original Colonization Commissioners for founding the Colony of South Australia and a personal friend of the late Colonel Light," gave a sketch of the services of the latter.

It is possibly more correct than the old fable (resuscitated in the letter referred to) of Captain Light's marriage with a Kedah Princess, who brought him Penang as a dowry. According to Colonel Palmer, Colonel Light was originally in the Royal Navy, which service he left to join the staff of the Duke of Wellington, with whom he remained as a "confidential Aide-de-Camp" until after Waterloo. Colonel Light then went back to his old profession, and commanded a line of battleship for the Pasha of Egypt. This position he gave up at the Duke's suggestion to go out to Australia (in May 1836) as Surveyor-General of South Australia.—*W. E. Maxwell: Singapore.*

BIBLIOGRAPHY.

821. **North-West Provinces—Dasta-i-Amir Hamza.**—Continued from Vol. IV, note 683.

Vol. IV, (59.) [46 in the text, but see above]. Amír Hamza follows him up, and, after a bloody battle, captures Kaiqús, king of Uján, and Anúshírwán flies to Gílán.

(60). Amír Hamza follows him up and a fight ensues. In the battle a veiled horseman does great execution for the enemy, who turns out to be the daughter of Kanjal, the king of Gílán. She marries Amír Hamza, and her father is converted by him to Islám. Anúshírwán now becomes a beggar, and earns his living as a woodcutter in a fire temple in Khutan.

(61). Razína Kafsh, Anúshírwán's wife, Amír Hamza's mother-in-law, induces him to search for the king, who is found in the fire temple after a fight with Bahrám of Khutan.

(62). Anúshírwán marries his daughter, Mihar Afróz, to Amír Hamza, in gratitude for being saved from the fire temple, but is again induced to war against him in the Alburz mountains.

(63). A fight ensues, in which the warriors Bahrám Chobgardán and his brother are captured and converted to Islám.

(64). Amír Hamza has a son, Badí'u'z-Zaman, by the Princess Gílí Sawár, or the veiled-horseman of Gílán, whom his grandfather, Sháh Kanjal, throws into a river in a box, which the fairy Asmáí and Qurashia Sultán, her daughter by Amír Hamza, find. They bring him up, and send him to the war in the Alburz mountains.

(65). A demon, named Samandún, carries off Sa'ad, Amír Hamza's grandson, to the Alburz, whence his grandfather rescues him.

(66). During Amír Hamza's absence, Qalmán, the king of Turkistán, attempts to capture Makká, but he is made a prisoner of by A'ajal, Amír Hamza's youngst brother. After this A'ajal and a son of 'Umar Ma'dí join the army at Mount Alburz.

(67). In the fighting there Badí'u'z-Zamán, Amír Hamza's son, captures Naja', a great *pahilwan*. A messenger comes from Khursana to say that the place is besieged by a king of the Frangís, so Amír Hamza sends his son, Rustam Píltan, who routs the Frangís.

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SONGS AND CATCHES.

822. **Panjab—Popular catch.**—A woman once felt the chill of a pearl in her nose-ring as she awakened, and thus apostrophized it :—

Motí re, tú ab bará : kyá sukh pai gío toe ?
Sáre badan tú ras liá : rahá gál per soe.

O pearl, great art thou : and how much thou dost enjoy !
Thou hast enjoyed my whole body, and lain asleep on my cheek.

Answered the pearl :

Sukh káran ságar tajo : sahio baran ká sál.
Letá hún, liptá nahín, merá jiara hál behál.

For the sake of enjoyment left I the ocean, and endured the lover's pangs.
I have lain, but not embraced, and my heart is restless.—*Chaina Mall : Ambala.*

PROVERBS AND SAYINGS.

823. **Oudh—Popular saying.**—

Sonár ká katoí, darzí ká bandh, mochí ká———!
The goldsmith's polish, the tailor's string, and the shoemaker's ———!

This is a skit at the dilatoriness and excuses of these classes of artizans : the goldsmith is always ready except the polish, the tailor except the strings, and the shoemaker is always quite ready, but——— !—*Kakku Mall : Faizabad.*

824. **Oudh — Proverbial wisdom.** — *Dánte, máte.* These two words are used to express the two dangers of infancy—teething and small-pox. —*Kakku Mall : Faizabad.*

825. **Panjab—Saying about wealth.**—Compare note 393, Vol. III.

Anno, amáno, díwáno.

From corn, from deposits, from position.

The above laconic saying indicates the three principal sources of wealth.—*Chaina Mall : Ambala.*

826. **Madras—Common Tamil Riddles.**—

(1). *Vellai nilattil karuppu viraiyai. Kaiyál viraittu váyál porukkavéndum.*

You must sow with your hand black seeds in white land and pick them up with your mouth.

(2). *Akáyattilirundu ambukal vandu alakána muttaikaláy tírandu appolude yalindadu.*

The arrows came from the sky and became beautiful eggs, but suddenly broke.

(3). *Anpudan oru paravai*
Tenpudan vandu
Inpudan pádiyadai
Anpu párátámal
Adittu turattinén.

A bird with great affection approached me audaciously and sang sweet songs in my ears ; and I without caring for it and welcoming it drove it away.

(4). *Irandu kudirai—nálu kál*
Irandu kombu onrai vittu
Onru pókádu oruvarukku mél
Era mudyiádu.

There are two horses with four legs and two horns.

They never change sides ; and not more than one can ride over it.

(5). *Palapérukku oru kudimi.*

A single lock of hair for many persons.

(6). *Setta pin bhúmiyil erangukira pakshi yedu ?*

What is that bird which comes down to the ground after it is dead ?

(7). *Araikkira álaiyile paduttu, kidakkiradu oru pámbu adu asaindu purandu ulanrálum akappadu-vadu máttiram illai.*

In the midst of a strong mill always at work is a serpent. Though this serpent is always moving it can never be caught.

(8). *Sír perukum ulakamadil Siranda jentu.*
Tikal paravé kálaiyinil kálkal nálu
Tikaikkavé pakal kálam kálkal irandu
Sérndu varum andiyinil kálkal múnru
Seppuvír ichchendai terindu táné.

In the world famed for wealth, there is a creature which walks on four legs in the morning, on two in noon, and on three in the evening.

(9). *Ettanai désám surrinálum*
Sittikkáda palam onru undu
Adu malai bhúmi kádukalilum
Vilaivadillai andapalam
Nán ruchi párttirukkirén
Nír ruchi párttiruppír

There is a fruit which is not obtainable, though we wander over several countries. It grows neither in the earth nor on mountains. But at times I too have tasted it and you too have tasted it. What is it ?

(10). *Ulakamelám niraindirukkum oruvan undu*
Undenru terindundu kandadillai
Unmai ívan illáda ulakam illai
Umparanán kadavulalla unarndu sollé.

There is a man who exists in the whole world, but no one has seen him with his eyes. To speak the truth, there is no part of the world in which he is not found. But he is no God : give me your answer.—*S. M. Natesa Sastri : Madras.*

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BOOK NOTICES.

827. **History of India under Queen Victoria, from 1836 to 1880.**—By Captain Lionel J. Protter, 2 Vols. (Allen & Co.). The author agreeably to the profession contained in his preface, essays to do no more than present "a concise, yet full and careful, narrative of events in India from the first days of Lord Auckland down to the last of Lord Lytton." The profession may possibly fall short of the expectations raised by a book entitled *India under Victoria*, and published in the year of Jubilee ; but it could scarcely be held unfulfilled were there not a word of comment accompanying or succeeding the narrative. He has recorded events in India from 1836 to 1880, through the administrations of eight Viceroys, from Lord Auckland to Lord Lytton ; and he has thrown in a so-called "epilogue," which may be accepted in completion of the half century. He has gone farther : he has commented on his historical details. But the opinions expressed do not seem to be made from the standpoint of an independent historian, reviewing the facts and circumstances he has grouped together either separately or *en masse ;* they appear rather to belong to the biographies and other books from which the chronicle has been derived ; and the chronicle itself, running notably in grooves, is wanting in breadth of treatment.

Captain Trotter has performed the task he has assigned to himself conscientiously and in a painstaking manner. The mere putting together of his paragraphs in chronological order and fitting sequence must have entailed upon him considerable labour, for in the two volumes he has published there are not far short of a thousand octavo pages in small type. Whatever drawbacks may have been noticed in general character or minute details hardly affect the value of his pages as a practically useful work of reference for the general reader.

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828. **A Geography of the Malay Peninsula—Indo-China and the Archipelago, by Professor Keane (Stanford).**—This work is not exactly a school-book, although it might be used in schools, but is a separate and detailed "physical geography" applicable to the further East. It appears to us to be uniformly excellent. The work has grown out of a movement at Singapore, and is intended primarily for use in the Straits Settlements.

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829. **Memoirs of the Literature (College) Imperial University of Japan. No. 1. The language, mythology, and geographical nomenclature of Japan, viewed in the light of Bino studies. By Aasil Hall Chamberlain. Tokyo, 1887.**—The Imperial University of Japan has just published a work of much interest on the language, mythology, and geographical nomenclature of Japan, viewed in the light of Aino studies. The book, however, concerns itself more with the Ainos than with the Japanese; and, in fact, contains a valuable collection of mythological tales, which, by being contrasted with their Japanese equivalents, show clearly the points of union and divergence between the traditions of the two people. The independent origin of the Aino legends is evident; but both mythologies belong to a very primitive stage of mental development. Neither of them contains any allusion to the end of the world, nor do they mention priests or prophets, or make themselves the vehicles of moral teaching. They are tales and nothing more ; partly historical, mostly imaginative.

The mythologies are less connected that the languages of the two people ; for they are both of a practical turn of mind, and have no prejudice against using each other's vocabulary as convenience may dictate. Still, however, the connection between the language of the Ainos and that of the Japanese is very slight indeed. It is both curious and instructive to notice the changes which have taken place in the words passed from one to the other. The Japanese do not seem to have borrowed many ordinary words from the Ainos ; but the names of places, more specially in Northern Japan, prove that the Ainos must at one time have occupied much more ground than that on which they are now to be found, if, indeed, they did not cover the entire archipelago. The inference seems to be that the Ainos were gradually dispossessed by the more intelligent Japanese ; just as certain primitive relics intimate that, in the remote past, the Ainos had themselves dispossessed some yet earlier race.

About half the book consists of a grammar of Aino speech, which is certainly a valuable contribution to philology. The language is purely agglutinative, but is destitute of the elaborate set of formatives which render the Turk group so complicated and expressive. The five forms of the tenses seem lumbering contrivances to express simple ideas ; but as it is by help of the auxiliaries therein introduced that variety of mood is expressed, they may not prove, in practice, more cumbersome than inflectional forms.

At the end of the volume is a long list of works, bearing on the study of the Ainos and their language. With praiseworthy industry the author presents us with no less than 465 titles of works, both printed and manuscript, which he has already met with. The curious Ainos, or hairy race, have evidently won the attention of many generations of students ; it is, therefore, surprising that so little is generally known of this extraordinary race.

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830. **Anecdota Oxoniensis—Katyayana's Sarvanukramani of the Rigveda.**—With extracts from Shadgurusishya's *Commentary*, entitled *Vedârthadîpikâ*, edited with critical notes and appendices by A. A. Macdonell, M. A., Ph. D.

In preparing it the editor used nine different MSS., four of which are contained in the India Office Library, two each in the Bodleian and the Deccan College Libraries, and one in the Royal Library at Berlin ; and he at the same time carefully collated the quotations in the *Sayana*. It is as thoughtfully prepared and shows as thorough a mastery of the subject as its three predecessors with which it forms Vol. I of the Aryan Series. The book is dedicated to the memory of Theodor Benfey, who is described as the editor's first teacher in Sanskrit.

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831. **Popular Tales and Fictions.**—Their Migrations and Transformations. By W. A. Clouston. In two vols. (Blackwood).

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Whatever views students of folklore may entertain with regard to the origin of popular tales, they cannot fail to be grateful to Mr. Clouston for the great amount of information bearing upon the subject which he has placed at their disposal, as well in his present work as in his excellent editions of the *Bakhtyár Náma* and *The Book of Sindibád*. He has worked throughout in the right way, sparing no pains to discover variants of the stories which he has selected for illustration, but avoiding unnecessary repetition. His chief aim has been to show that, in at least a great many cases, the tale which has been rendered familiar by oral tradition to successive generations of European peasants has existed for centuries in Oriental literature. About his success in this respect there can be but little doubt, even among readers who may be sceptical with regard to the exclusively Eastern origin of the great mass of Western popular tales. Mr. Clouston has not attempted to prove too much. Having traced a story through the various forms which it has assumed in divers lands, and compared its variants, current among unlettered European labourers, with those which are to be found in the works of sages and romancers who wrote ages ago in Asia, he is content to leave the evidence he has collected to appeal to the intelligence of his readers, and does not think it necessary to explain, in accordance with any particular theory, each incident of the tale with the migrations of which he has dealt. His present work contains about fifty chapters, connected with each other by little beyond a similarity of subject. It leaves the questions at issue with respect to the migrations and transformations of popular tales in general much as they were before it appeared, for it does not throw any great amount of absolutely new light upon those obscure problems, and it makes no pretence to expound their bidden meanings; but it forms a rich store-house of materials invaluable to inquirers into those matters, enabling them to dispense with tedious researches of their own.

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832. **Altaic Hieroglyphs and Hittite Inscriptions.**—By C. R. Conder (Bentley and Sons). In 1874 the Rev. W. Wright, formerly missionary at Damascus, announced to the world that the inscriptions found at Hamath owed their origin to the Hittites. The first European who called attention to these inscriptions was Burckhardt, who, as far back as the year 1822, published an account of one or more of them. Subsequently Captain (now Sir Richard) Burton made copies of them, and in 1871 Mr. Hyde Clarke published a note on these copies. Two things, however, remained to be discovered concerning the Hamathite hieroglyphic inscriptions—1. Who were their makers? 2. To what group of languages did the language of the inscriptions belong? Mr. Dunbar Heath assumed a series of alphabetic values for the hieroglyphs and attempted to translate them by means of the Semitic dialects; but he broke down and did not advance our knowledge of the inscriptions. The first real step towards this end was the making of the casts by Mr. Wright, for it then became possible to see what the characters really were. In 1876 Professor Sayce read a paper in which he accepted the assumption of Mr. Wright that the inscriptions were made by the Hittites, but offered no opinion as to the group of languages to which they belonged. Meanwhile, what was really necessary for the interpretation of these strange hieroglyphs, *i. e.*, a bilingual inscription of which one language should be a known one, was not forthcoming. In 1880 Professor Sayce stated that the long-needed clue had appeared in the shape of a bilingual Hittite and Assyrian inscription inscribed upon a silver boss. This boss has been described by Mordtmann in *Z. d. M. G.*, vol. xxiv, and contains a few hieroglyphics with the figure of a king surrounded by an Assyrian inscription which reads "Tarriktimme, King of Ermé." When the boss was first seen the general opinion of archæologists was that it was a forgery, and it mysteriously disappeared. Thanks, however, to Mr. Ready's forethought, which caused a mould of it to be made when it passed through his hands, and scholars were enabled to obtain facsimiles of it. Meanwhile Mr. Rylands had been preparing a series of accurate copies of the inscriptions, which were published in the *Transactions of the Society for Biblical Archæology* (vol. vii, p. 429 ff.), thus becoming available to all students. With the exception of a few papers contributed to the *Times* and the *Contemporary Review* by Professor Sayce, the Hittite theory languished until 1885, when Mr. Wright's *Empire of Hittites* gave it a fresh start. This work contained an account of the making of the casts by the author, a revised set of plates of Hamathite inscriptions, and some tentative translations by Professor Sayce. The other parts are mainly composed of extracts from the *Records of the Past* and the works of Brugsch and others. The author, however, failed signally to prove that the Hamathite inscriptions were the works of Hittites, while he assumed without any grounds whatever that the *Chita* of the Egyptian inscriptions were the same people as the *Khatti* of the Assyrian inscriptions and the Hittites of the Bible. In other words, he assumed for a fact what has yet to be proved. Professor Sayce declared that he had found out the values of a large number of characters, and was certain that the language was non-Semitic.

The Hittite controversy again stood still until the beginning of this year, when it was announced in the daily papers that Captain Conder had succeeded in solving the riddle of the Hamathite inscriptions, and was able to read their contents; but those who had read Professor Robertson Smith's article in the *Contemporary Review* were not disposed to expect much from Captain Conder's speculations on a subject quite out of the range of an engineer's studies, and his work makes it plain that he can scarcely be accepted as an authority on Hamathite inscriptions.

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833. **Extract from the Himalayan Gazetteer, Vol. II, p. 833.**—Sorcerers known as Bogsas or Bhoksar in Garhwál are supposed to have the same power of causing illness and injury as the Bhúts and Bhutánis. Some are even said to be able to assume the form of a wild animal, and thus accomplish the destruction of an enemy. It is said that Sudarshan Sáh rid Garhwál of sorcerers in the following manner:—He called all the Bogsas together under pretence of needing their assistance in some ceremony, and so induced them to come themselves and bring all their books with them. When all were assembled that had any pretensions to power as sorcerers, he caused them to be bound hand and foot and thrown with their books and implements into the river, and thus Garhwál was freed from their presence. Should a house or rock on the south overlook a house on the north, and sickness arise in the latter, unless a public road or stream intervenes the evil influence of the former is said to have caused the illness (*bhed lagá*), which can only be avoided by the removal of the obnoxious building or rock. This prejudice exists only with regard to objects in the southern quarter.—*E. T. Atkinson.*

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This Society was established in 1878, for the purpose of collecting and preserving the fast-perishing relics of folklore amongst our own and other peoples.

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